

DOMINICANA

PERMISSU SUPERIORUM



Vol. XXXVI. No. 3

SEPTEMBER, 1951

DOMINICANA is published quarterly, March, June, September, and December, at The Rosary Press, South Columbus St., Somerset, Ohio, by the Dominican Novices, 487 Michigan Ave., N. E., Washington (17), D. C.

Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second class matter at the Postoffice, Somerset, Ohio, June 19, 1926, under par. 4. sec. 412. P. L. & R. The Rosary Press, Inc., Somerset, Ohio.

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J.M.J.D.

*DOMINICANA is indexed in the Catholic Periodical Index
and in the Guide to Catholic Literature.*



THE VIRGIN: Detail from the Assumption of the Virgin by Matteo di Giovanni

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MARY MEDIATRIX

PETER GERHARD, O.P.



THE DOCTRINE of the mediation of Our Blessed Mother on our behalf before Christ, and together with Christ before the Father, is one of the most consoling truths that Holy Church presents for the contemplation of the faithful. It is a doctrine that is radically connected with a network of other doctrines, on some of which it completely depends, others of which it supposes in the manner of prenotes. Thus, the mediation of Mary is unthinkable in divorce from the redemptive Incarnation of Christ. It makes no sense if the entire doctrine of the relationship existing between primary and secondary causes is not understood. It presupposes an understanding of the spiritual maternity of Mary, of her Immaculate Conception, of the nature of her causality with regard to grace. In short, it is so intimately connected with so great a complexus of natural and supernatural truths that any attempt to explain it breezily would be at best oversimplification, at worst a distortion of a beautiful truth.

Accordingly, in this article we have established a very modest goal. All we shall do is demonstrate in what sense it can be said that Mary is a mediator between God and man. We shall analyze primarily the *ratio* of mediation, and the exercise of that mediation only to the extent that it illumines and amplifies the exposition of the *ratio*. In this endeavor we shall follow the plan followed by St. Thomas in the brief treatment he gave to the subject of mediation in the *Tertia Pars* of his *Summa Theologiae*. In this place St. Thomas is treating of the mediation of Christ. Nowhere in his works does St. Thomas treat of the mediation of Mary. The principles upon which the doctrine of her mediation rests are, nevertheless, clearly exposed in his writings.

What we shall do accordingly is to consider precisely what a mediator is, then examine the teaching of St. Thomas regarding the mediation of Christ, and finally determine how far we can go in applying the principles of Christ's mediation to that of Mary.

WHAT IS A MEDIATOR?

A mediator, very simply, is one who acts as a medium. The rôle of a mediator, says St. Thomas, is to join those between whom he is a mediator, since extremes are always united in a medium. ("*... mediatoris officium proprie est coniungere eos inter quos est mediator: nam extrema uniuntur in medio.*"¹) He says further 1) that a medium is removed from each of the two extremes, and 2) that the medium must communicate with each of the extremes or terms, transmitting to each things which properly belong to the other.²

These are aspects of a medium that are familiar to all of us. We call the deceiver who pretends to be in contact with a life beyond the grave a medium because he supposedly stands in a middle position between the living and the dead, acting as a channel of transmission between the two. Any of the modern instruments of communication is a medium, things like the radio and the telephone, each with its own positive identity, distinct from those who use them, used for transmitting messages, each constituting some third thing by which the two extremes are joined. One of the fundamental indictments commonly made of the motion picture is that it is a medium of communication which too often has nothing to communicate. The medium, then, connects parts that are not connected. The parts themselves cannot or at any rate do not join of their own initiative; there is required the intervention of some third party through whose agency the union is effected. Industrial disputes in recent times have acquainted all of us with this function of the mediator, that disinterested third party who enjoyed the confidence of both the Labor and Management disputants and who sought to accomplish the *rapprochement* between them.

CHRIST THE MEDIATOR

Our Saviour beautifully exemplified this notion of the mediator because He stood as the perfect ontological medium between God and man.³ Since there is an infinite distance between God and the creature,

¹ *Summa Theologiae*, III, q. 26, a. 1, c.

² III, q. 26, a. 2, c.

³ Cf. Friethoff's excellent article in the *Angelicum*, 1933, p. 469: *Utrum B.V. M. dicatur Mediatrix in sensu proprio*.

there is no repugnance, in the very nature of things, in there being an infinite number of beings interposed between God and man. Only Christ, however, is both God and man. Not only God, but man; not only man, but God. Still, although this ontological character is an added perfection, it is not necessary for the basic constitution of a medium that he be a true and perfect ontological medium. In the order of mathematics, 5 is the perfect medium between 3 and 7, but this does not prejudice the fact that 4 and 6 are likewise located between 3 and 7. Christ is the perfect medium between God and man but this similarly does not prejudice the fact that there can be others. The minimum requirement is that the mediator stand apart from the two extremes which are to be united.

There is a text in St. Paul which it delights the Protestants to quote against this doctrine of the mediation of Mary. "For there is one God, and one mediator of God and men, the man Christ Jesus: Who gave Himself for a redemption for all, a testimony in due times."⁴ We shall have more to say about this text later. For the present we wish to use it to invite attention to the fact that Christ was mediator not as God, but as man: "... the man Christ Jesus. . . ." Christ was distinct from God, not by reason of His divinity, but by reason of His humanity. This is elementary. It is required, however, that the mediator be removed from both of the extremes. Christ is distinct from God by His humanity. How will He be distinguished from men? By reason of His divinity? St. Thomas answers this for us, Christ is distinct from men, not by nature since He shares their nature, but in dignity of grace and glory.⁵

In addition to being distinct from each of the terms, in this case from God on the one hand and man on the other, Christ communicated to each what came forth from the other. This is fundamental to the essence of mediation. If an aspiring mediator cannot do this, no matter if he be truly distinct from them and otherwise qualified, he cannot exercise the office of mediator. He must be able to communicate the goods of one to the other. This power he must obtain, not from himself, but from the two parties he is seeking to reconcile, by their free acceptance of him and their delegation of him to act as mediator. Note that both parties must do this. If there be delegation by only one party, there is had nothing more than mere representation. For this reason no lawyer is a mediator. He merely represents his client. He is not usually empowered to speak for the other disputant as well.

⁴ 1 Tim. 2/5-6.

⁵ III, q. 26, a. 2, c.

Christ was acceptable both to God and man. He was acceptable to God because He had been expressly sent by the Father. "As the Father has sent Me, I also send you."⁶ His mission, moreover, was that of a mediator. "For God was truly in Christ, reconciling the world to himself by not reckoning against men their sins and by entrusting to us the message of reconciliation."⁷ He was acceptable to man since Mary, at the time of the Annunciation, had consented for all men.⁸

It is the doctrine of St. Thomas that only Christ is the perfect mediator between God and man.⁹ This is the sense, too, in which the words of St. Paul: "... and one mediator of God and men ..." must be understood. One *perfect* mediator, that is to say. To understand this it is necessary to recall the original sin of Adam and Eve. Something more is demanded of the medium between God and man than is demanded of the ordinary medium. In the case of God and man, it is not merely necessary to unite parts that are not connected: it is necessary to *re-unite* parts that were once harmoniously joined and whose union was broken by the free violent act of one of the members. Man voluntarily in Adam broke his bond of union with God, an act of infinite gravity since every act of injury is measured by the dignity and nobility of the one injured. Man, therefore, immediately incurred in justice an obligation of satisfaction that he could not meet. Moreover, in order that the stain of guilt might be removed, grace was required. Whoever would mediate between God and man must, therefore, render adequate satisfaction to God and merit grace for man. Since only Christ, as the Incarnate Divine Person could render adequate satisfaction in justice to God and merit grace for man, only He could be perfectly the mediator between God and man.

For St. Thomas it follows then that everyone else is deficient in this particular mediation. Anyone else must necessarily be a creature. Immediately, therefore, and by this very fact, there can be no proportion in justice between the one offended and the offender. It follows simply and strictly that anyone else who is able to exercise mediation between God and man can do so only imperfectly and dependent on the more exalted mediation of Christ.

St. Thomas, however, does go on to say: "There is no reason why there should not be, after Christ, other secondary mediators be-

⁶ John 20, 21.

⁷ II Cor. 5, 19.

⁸ III, q. 30, a. 1.

⁹ III, q. 26, a. 1, c.

tween God and men, who coöperate in uniting them in a ministerial and dispositive manner."¹⁰

On these two words, *ministerialiter* and *dispositive*, is constructed the Thomistic exposition of the mediation of Our Lady and of the Saints. Clearly, the mediation of the Blessed Virgin is made subordinate, not coordiante, to that of the incarnate Christ. Whoever is mediator *ministerialiter* or *dispositive* disposes man for the action of the principal mediator or assists in the joining of the separated parts.

St. Thomas cites as examples of what he means by ministerial and dispositive mediation the prophets of the Old Law and the priests of the Old and New Law.¹¹ The prophets of the Old Testament were mediators of this kind in an anticipatory way, in the sense that they prophesied the coming of the Messiah and offered sacrifices which prefigured the Sacrifice of the Cross. St. Paul, explaining his words, "... and one mediator of God and men, the man Christ Jesus," adds, "Who gave Himself for a redemption for all," that is, by dying on the Cross. The mediation of Christ was completed on Calvary.

The priests of the New Law may likewise be said to be mediators, continues St. Thomas, in a ministerial way. For to them have been entrusted the wonderful instruments of salvation, the sacraments, which continue Christ's mediation and unite men to God.

But St. Thomas here makes no mention of the Blessed Virgin, at a point where he might have been expected to. In the very next question he begins the consideration of the prerogatives of Mary¹² It is idle to speculate on the reason for this apparent oversight. From what he did say, nevertheless, it is manifest that any consideration of the Blessed Mother under the formality of mediator or mediatrix between God and men must be made precisely at this point, under the *ministerialiter* and *dispositive* heading. Whatever may be said of other mediators, it is perfectly clear from the teaching of both St. Paul and St. Thomas that only Christ is *simpliciter* and *perfective* mediator, to such an extent, indeed, that without Christ, there could be no other mediation, of whatever subordinate nature, between God and men.

It may be that we are explaining this truth in a more severe way than might be adopted. Basically, it is a question of emphasis. You

¹⁰ "Nihil tamen prohibet aliquos alios secundum quid dici mediatores inter Deum et hominem: prout scilicet cooperantur ad unionem hominum cum Deo dispositive vel ministerialiter." III, q. 26, a. 1, c.

¹¹ III, q. 26, a. 1, ad 1.

¹² III, q. 27.

can say, "He's a wonderful golfer but he beats his wife unmercifully," or "He beats his wife unmercifully but he's a wonderful golfer." The different emphasis does not at all change either of the two truths expressed in the sentence. The juxtaposition of the clauses serves only to change the emphasis. We have chosen in this article to emphasize the mediation of Christ, its primacy, its necessity. If first things belong first, it is right to do this. Loving clients of Mary will not be grieved that the subordinate mediation of Mary is properly subordinated to the mediation of her divine Son.

Having examined so far the nature of mediation in general and the conditions upon which true mediation rests, and having considered as well these conditions as they were realized in the mediation of Christ, it remains now to investigate in what way Mary can be called Mediatrix.

THE MEDIATION OF MARY

That Mary is truly Mediatrix is beyond question.¹³ The ordinary magisterium of the Church has taught it for centuries, most recently and most forcefully through the composition of the Office of Our Lady Mediatrix of All Graces. "O Lord Jesus Christ, our Mediator with the Father, who hast vouchsafed to make Thy most blessed Virgin Mother our Mother also and our Mediatrix with Thyself: grant, we beseech Thee that whoever shall beg Thy favor may be gladdened by obtaining the same through her prayers."¹⁴ Moreover, from the earliest times this mediation was understood and taught by the Fathers of the Church. Our aim, then, is not to expose the fact but to show how it happens that Mary is mediator between God and us.

We have indicated that the first requirement for a true medium is that he or she be distinct from both of the extremes that are to be conjoined. Can this be said of Mary? One of the remarks of St. Thomas comes instantly to mind to urge a negative answer to this question. St. Thomas, in showing that the Holy Ghost cannot possibly be a mediator between God and man, points out that the Holy Spirit, equal to God in all things, is not separate and distinct from the Father.¹⁵ Remember that St. Thomas founded the mediation of

¹³ For a review of Tradition on this question, cf. Merkelbach, *Mariologia*, (Desclee, de Brouwer et Soc., Paris, 1939), pp. 314-318.

¹⁴ Translation of the Collect taken from the Dominican Missal, Revised edition, Blackfriars, Oxford, 1948.

¹⁵ "... *Spiritus Sanctus, cum sit per omnia Deo aequalis, non potest dici medius vel mediator inter Deum et homines* ..." III, q. 26, a. 1, ad 3.

Christ upon the distinction of Christ from the Father, which in turn is built upon the humanity of Christ. Of the three Persons of the Holy Trinity, only Christ is mediator. The Holy Spirit is, to be sure, distant from man, but not from God.

Does it not seem that the same argument can be applied in the case of Our Lady? Obviously Mary is far beneath, and therefore distinct from God. But is she not one with all created nature, in the same way that the Holy Spirit is one with God? It is only by extension that Mary is called divine. As far as basic nature goes, she is indeed one with us. The answer, of course, is that Mary was elevated far above other men by her Immaculate Conception, with the consequent flood of grace that filled her soul. Moreover, she was elevated far above other men by her acceptance of the divine maternity. Distinct from God by nature, she is distinct from men in her plenitude of grace, in the honor bestowed upon her by God, in the glory she returned to Him. Merkelbach, following Cajetan, explains the point nicely by saying that Mary advanced to the very boundaries of divinity when she became Mother of God.¹⁶

Does she then communicate to men what is of God, and to God what is of men? Without even referring to the constant intercession of this Mother in heaven now, or to her distribution of graces—things which pertain to the exercise of mediation rather than to the *ratio* itself—surely she has given to man the Son of God. Mary is seen clearly from this vantage point as the medium by which the Word was united to human nature. She indeed communicated to man what was of God, namely, His Son. Holy Mother Church has ever taught the fittingness of our approaching to Christ by that same beautiful Mother through whom He came to us. In the Rosary we repeatedly ask: "Holy Mary, Mother of God, pray for us." We recognize her prerogatives as Mother of the Redeemer and we acknowledge her as our mediatrix by asking her to pray to God for us. Hence she offers to God our prayers.

That Mary was delegated mediatrix between God and man by the common consent of both parties seems difficult to establish. It is obvious that God willed her to be the Mother of His Son, and accordingly, His mediatrix in the presentation of His Son to men. But did men name her, an unknown little Jewish girl, to be their mediatrix before God? It seems not. It seems rather to be a case of men having accepted her as their mediatrix in view of God's *fait accompli*. Since God had chosen her to be His mediatrix, how could it be that men

¹⁶ Merkelbach, *Mariologia*, p. 313.

should seek elsewhere for someone to represent them before Christ, and together with Christ before God the Father? Who could be a better advocate for us with Christ than His own Mother? It appears, therefore, that we have asked her to be our mediatrix, as Christ certainly intended that we should. She stands in this way by mutual consent mediator between God and man not only by her physical maternity of Christ, but also by her spiritual maternity of men. She is Mediatrix because she is Mother, Mother of God, Mother of men.

THE BILLIARD-BALL PROBLEM

AUGUSTINE WALLACE, O.P.



THE *prima via*, or the argument for the existence of God from a study of motion, is cited by St. Thomas as the most manifest of all the proofs for the existence of a Supreme Being. Without doubt, this proof was the easiest to understand for the contemporaries of the Angelic Doctor, who commonly subscribed to the Aristotelian analysis of motion and thus were prepared to follow his argument leading to the existence of the first unmoved mover. But for the modern mind, there are difficulties in grasping Aristotelian concepts that were commonly accepted in St. Thomas' day. This is particularly true of Aristotle's analysis of motion, largely because of the preoccupation of physical scientists with motion, and because the solutions that have been accepted by them do not depend on Aristotelian notions and even are at open variance with the latter. Thus it is that a theologian attempting to teach St. Thomas' proofs for the existence of God to college students, and particularly to those well trained in the physical sciences, will run into difficulty at the very outset when he tries to explain the argument from motion. Because this proof is a rather fundamental one, the handling of difficulties connected with it may have a critical bearing on the students' attitude towards theology. Now it is possible for the teacher to say: "I do not know anything about modern science, *but . . .*", and then proceed to sidestep the student's difficulty with an argument from authority. But such a procedure is questionable on two counts: first, it rules out the primary consideration, viz., a demonstration of God's existence from *reason*, and secondly, it puts the lie to the thesis that theology is a wisdom as well as a science, and as such rules over all rational disciplines either in using their conclusions to lead men to God or in showing that they in no way jeopardize theological arguments. So it is rather important that an attempt be made to cope with the difficulties presented by the *prima via* when viewed in the light of modern physical science.

One of the more common difficulties connected with this proof, and incidentally one of the hardest to explain, is that raised by the "billiard-ball" problem, also referred to variously as the "projectile" problem, and the problem of the "thrown stone." This comes up in a defense of the principle invoked by St. Thomas: *omne quod movetur*,

ab alio movetur, which is basic to the *prima via*; it is explained as meaning that everything that is moved, is being constantly moved by another, at every instant of its motion, until it reaches a state of rest. St. Thomas proves this axiom directly from the Aristotelian definition of motion, and in his characteristically concise way does not digress over questions and problems that could have been answered satisfactorily by anyone acquainted with Aristotle's *Physics*. But the thoughtful student of today, in thinking about this principle, will usually be bothered with the question of what moves a billiard ball after it has left the cue, or with what moves a thrown stone after it has left the thrower's hand. Generally he will not know of Aristotle's solution to this problem, or if he does know of it, will not appreciate it. Thus his reasoning will go somewhat as follows: If the principle in question is true, then the billiard ball must continue to be moved by the player in its course over the billiard table. Now this seems contrary to experience, because it seems that the billiard player only moves the ball as long as he is in contact with it by means of the cue. Or to state the matter more technically, *actio in distans repugnat*, so it is impossible for the player to move the billiard ball unless he is somehow in contact with it, and the only contact he has with the ball seems to be his initial contact through the cue. But if this is so, then the billiard ball is not being moved by another, continually, at every instant of its motion. The consequence of this would be that there was an exception to the principle enunciated by St. Thomas as fundamental to the first proof for the existence of God, and thus the proof would be invalidated.

MORE PROBLEMS

Now if the student at this point makes recourse to the teachings of physical mechanics, he immediately gets involved in a more serious and fundamental difficulty. For the science of mechanics subscribes to the Newtonian analysis of motion, and Sir Isaac Newton was not overly concerned with such axioms as *omne quod movetur ab alio movetur*. In fact, one of the basic postulates of Newton's mechanics is that a body such as a billiard ball, after it has been placed in a state of motion, will continue in that state of motion until it is compelled by outside forces to come to a state of rest. Thus no consideration is given to an external agent continually acting on the ball to sustain it in motion; for all practical purposes, the ball is considered as moving itself indefinitely until it is forced to come to rest by a resisting body or medium. The complete physical analysis postulates some entity that has been imported to the ball at the point of contact with the cue.

This entity is known as momentum, referred to by Newton as the "quantity of motion," and equal to the product of the mass of the ball and its velocity. Whatever its mathematical value, however, the fundamental thing about momentum is that it sufficiently accounts for the motion of the ball without recourse to an agent constantly moving it. As a result, modern physicists can speculate about the motion of a body in a vacuum, and say that the body will move forever without its motion being diminished in any way whatsoever. And, in a sense, such an analysis does not overlook efficient causality entirely. A body at rest does not move unless momentum has been transferred to it by an impulse from another body. So initially, such bodies are moved by another. But as soon as the body has been placed in motion, influx from a moving body is regarded as no longer necessary. Thus it becomes impossible to sustain the Thomistic interpretation of the principle: *omne quod movetur ab alio movetur*, for while it may be admitted that everything that is moved, *has been* moved by another, it cannot be said that everything that is moved, is being constantly moved by another, at every instant of its motion, until it reaches a state of rest.

The problem comes into sharper focus when attention is shifted from the billiard ball to such things as heavenly bodies. For, if the analysis of modern physics is accepted, such bodies may have been placed in motion billions of years ago, but they are no longer being moved by an extrinsic mover. Thus, the view of St. Thomas that the heavenly bodies are constantly being moved by the angels, who are constantly being moved by God (in a different order), cannot be sustained. As a result, an argument that in any way involves the motion of heavenly bodies cannot be used to prove that, here and now, God exists. At best it can only be used to show that God *existed*, perhaps billions of years ago, and this is definitely not what St. Thomas is proving in the *Summa Theologiae*.

We might continue to speculate about heavenly bodies moving in a medium that approximates a vacuum, or about other abstract cases that have been conceived by theoretical physicists, but the problem of the billiard ball is sufficiently complicated for a start. In fact, it has certain advantages that permit gaining a foothold towards a solution of the problem of moving bodies. Man may not be privileged to learn all the details of the motion of heavenly bodies, but at least he is in a good position to investigate the details of the motion of a billiard ball.

AN INTELLIGENT APPROACH

But before launching into a philosophical analysis of this difficult problem in local motion, it will be well to stress the fact that

problems of this kind are not the simplest ones in natural philosophy. If the reader has any doubts on this score, all he need do is consult Aristotle's order of treatment in the eight books of the *Physics*. The Stagirite launches into the science of *ens mobile* with two fundamental books on the principles of nature and the definition of nature, respectively, before he even attempts a definition of motion in the third book. And in arriving at this definition, he does not touch any of the difficulties connected with local motion, but prefers to come to a definition largely through a discussion of qualitative changes of various kinds. The casual reader of Aristotle may wonder why he does not take up the seemingly simple case of an object moving locally from A to B rather early in the *Physics*, instead of referring repeatedly to changes from white to non-white, and musical to non-musical, and health to sickness, and hot to cold. Similarly, the problem of the thrown stone does not show up until late in the eighth, or last, book; in place of the thrower, we find frequent reference to the doctor, the housebuilder, the sculptor, the flute-player, the grammarian—all initiators of changes, but no local movers. And the reason for this is not hard to understand. Aristotle was undoubtedly convinced that local motion, founded as it is on quantity, which in turn follows on matter (the principle of unintelligibility), is basically unintelligible. So instead of studying the least intelligible objects—non-living bodies placed in local motion—to arrive at the principles of his science, he made his approach through a study of the more intelligible beings and the changes peculiar to them: the doctor who heals, the architect who builds, the grammarian who writes. This is the only intelligent approach, and one incidentally, that is completely overlooked by the modern physicist.

Thus if we are to attack the problem of the billiard ball, it is obvious that little progress will be made in its solution if we neglect the general principles and definition of motion that have been discovered through studies of bodies with more intelligibility than billiard balls. So it is that we first have to realize what motion of any kind is: it is, as St. Thomas says in the *prima via*, nothing more than the eduction of something from potency to act. Or to give Aristotle's original definition, motion is the act of being in potency, insofar as it is in potency. From this it follows that a thing cannot be moved unless it is in some way in potency to the term towards which it is moved. Moreover, it can only be moved to that term by something which is already in act with respect to the term. The simplest example that will make these points clear is that cited by St. Thomas, again in the *prima via*, viz., something which is in act with respect to being hot

—for instance, fire—makes wood, which is in potency to becoming hot, to be actually hot, and in this way the fire moves the wood insofar as it alters it. These general principles are easy to see in a qualitative application such as the burning of wood, which is a motion of a more intelligible kind than that of the billiard ball. The important thing to realize, however, is that the motion of the billiard ball will not be clearly understood until it too can be seen in terms of these principles.

Another point that is learned from a study of movers that are more intelligent than a billiard cue is this: no mover endowed with intelligence ever moves without doing it for some end, with some purpose in mind. The doctor who heals, the architect who builds, the musician who plays, the grammarian who writes—all do these things because of a goal, an end, which they wish to attain by the particular motion they initiate. Thus it is possible to infer a general principle from this study of intelligible movers, viz.: no mover ever moves without moving for an end. This principle, sometimes referred to as the principle of finality, is essential to a proper understanding of motion, and again, the motion of the billiard ball cannot be analyzed completely if it is overlooked. Needless to say, modern physics does overlook it, with rather disastrous results.

So we are led by our quest for knowledge about the billiard ball's motion to the point of asking ourselves some questions in terms of these general principles. What is the end, the *finis*, of the billiard ball? To what term is the billiard ball in potency? How is the mover of the billiard ball in act with respect to that term? Only when we have answered these to our satisfaction can we further unravel the mystery of the billiard ball's motion.

THE END OF THE BILLIARD BALL

It will be worthwhile to note at this point that the philosopher's attack here has a pronouncedly different emphasis from that found in the modern physicist's approach to the problem. To the physicist, the emphasis is on the word *ball*; what he wants to know is the mass of the ball, the impulse imparted to it, the geometrical details of the impact, etc. Given these, he no longer cares whether the problem concerns a billiard ball or any other kind of ball; his answer will be a perfectly general one. But the questions posed above do not neglect the essential note missed by the modern scientist. An answer to them will have to take into account the fact that there is a ball in the problem, but what is more important, it will also place a proper emphasis on the fact that it is a *billiard* ball.

If we are to concentrate on the billiards as well as the ball, then,

we will not overlook this essential point—namely, that the motion of the billiard ball does not start with the cue; it starts with the billiard player, a being endowed with intelligence, who in virtue of that intelligence possesses a certain power over the balls on the table before him. This may seem a small point, a picayune one to argue about, but it is only through an appreciation of it that we can come to the answer to our first question: what is the end of the billiard ball? For the end of the billiard ball is intimately tied up with the end of the billiard player. Given a particular situation, the billiard player has for his immediate end, his proximate purpose, to hit the cue ball with the cue in such a manner that it will hit the first object ball, then bounce off three cushions in succession to hit the second object ball, and finally end up with all three balls in such a position as to be able to make another carom. Obviously, we cannot talk about the motion of the cue ball and what it is trying to do, i.e., what its end is, if we completely neglect what the billiard player is trying to do. As soon as the ball has left the cue, it "knows" what its end is; in a very real sense it is being pushed along by the intelligence of the billiard player. It may have behind it the power of a world's champion billiard player, who knows just what he is trying to do and is endowed with the skill to communicate his intention to the cue ball. Or it may be propelled along by someone completely unskilled, who is endowed with weak intelligence (*qua* billiard player) and practically no art in carrying out his intention. But the fact remains that something of the billiard player goes along with the ball, guiding it, as best it can, to carry out a pre-conceived plan that will put the cue and the object balls in certain definite positions. And, as common observation tells us, the power behind the ball is much more important to the spectators than the billiard ball. Willie Hoppe and Johnny Jones may both play at the same table, with the same cue and the same balls, but the spectators will never credit or blame the equipment; it will always be what the players have communicated to the equipment that will receive plaudits or derogatory remarks.

Again, concentrating on this same point will supply us with the answers to the other questions we have raised. To what term is the cue ball in potency? It is in potency to being in a different position from where it was originally. Or, if the peculiar case arises where the player wishes to bring the ball back to its original position after the carom, it is in potency to the intermediate terms of hitting the first object ball, bouncing off the cushions, hitting the second object ball, and finally coming to rest in its original position. This answer is simple enough. But then what about the next question? How is the

mover of the billiard ball *in act* with respect to that term? The cue is not actually in the position to which it moves the ball. Neither is the billiard player. But the principle states that a thing can only be moved to a term to which it is in potency, by something which is already in act with respect to the term. How can the principle be verified in this case? What is the mover that is in act with respect to the new position of the cue ball?

Concentrating on the cue and the momentum it transfers to the ball will never give the answer to this question. Once again it is necessary to go back to the obvious but easily overlooked fact that the principal mover of the ball is not the cue, but a creature endowed with intelligence. The billiard player is the mover who is in act with respect to the new position. Granted he is not there locally, sitting on the spot to which he is to bring the cue ball. But he is there actually, and in a superior way to being there locally. He is in the new position *intentionally*; in his mind, before he makes the shot, he has an actual picture of the place to which he is sending the cue ball. What is more, he pre-conceives beforehand the positions at which he intends the ball will strike the cushions, the angles of rebound, etc. So the mover of the billiard ball is in act with respect to the latter's term; in fact, if he were not, there would never be any motion in the first place, for the very simple reason that the ball would not "know" where to go.

A PUZZLE FOR THOMISTS

Thus, arguing from Aristotelian principles, we find that the billiard player must have communicated some of his knowledge and power to the billiard ball, and that this is the proximate cause of the billiard ball's motion. As to the precise way in which this is done, however, there still remain some difficulties. These are somewhat complicated by the fact that it is not exactly clear what St. Thomas would say towards their solution. Actually, the Angelic Doctor seems to hold for one opinion in his commentary on Aristotle's *Physics*, and the opposite opinion in various other writings. Overlooking this inconsistency, some recent Thomists solve the problem of how the power is communicated from the player to the ball by saying that this is done by the *virtus* to which St. Thomas refers incidentally in his writings.¹ Thus they take this *virtus* as meaning a kind of motrix

¹ St. Thomas refers to a *virtus* as the proximate cause of local motion in the following three texts:

1. *De Pot.* q. 3, a. 11, ad 5: "An instrument is understood to be moved by the principal agent as long as it retains the *virtus* impressed by the principal agent; whence the arrow is moved by the archer as long as the impulsive force of the archer remains."

quality that is an *ens vitale*, a transient being communicated to the ball, that continually generates motion in the ball until it is reduced to nothingness by collisions and opposing resistance. From this account it would seem that they have been influenced more by the teachings of empirical scientists on momentum than they have by Aristotle. This interpretation of *virtus*, of course, can be upheld; it is dangerous only to the extent that the *ens vitale* becomes identified with a *momentum*, or other quality of the ball itself that makes it a self-mover. As long as the motrix quality is conceived as something of the billiard player that subsists in the ball, and continually moves it to the pre-conceived end, all of the principles of motion that are invoked in the *prima via* can still be upheld. But the nature of the motrix quality then remains somewhat of a mystery. Is it extrinsic to the ball, and yet a quality of the ball? Does it make the ball a self-mover, in any sense of the word? When we try to answer these questions, we see immediately that most of the difficulties of the billiard ball problem have been lumped in the concept of a motrix quality, and we are not much better off towards a solution than we were when we started.

It does seem better, therefore, to follow the teaching of Aristotle and St. Thomas in the classical *locus* on the problem of the thrown stone, and apply it to the case of the billiard ball. This is given in the eighth book of the *Physics*, chapter ten.² Here Aristotle circumvents the difficulty we have been discussing by saying, equivalently, that the original mover (the billiard player) gives the power of being a mover either to the air surrounding the ball, or to something else of the kind naturally adapted for imparting or undergoing motion, but not too the billiard ball itself. Modern physics rules out the air as a mover, but a recent writer³ has proposed that this "something else" is the ether, i.e., the medium through which electromagnetic waves are believed to travel, that permeates all of physical space including the so-called "vacuum." If ether performs this function, then, according to Aristotle we must further say that the ether does not cease simultaneously to impart motion and to undergo motion; rather it ceases to be moved at the moment when its mover ceases to move it, but it

2. *De Anima*, a. 11, ad. 2: "The *virtus* that is in the seed from the father, is a permanent *virtus* from within, not flowing in from outside, as is the *virtus* of the mover that is in projectiles."

3. *Summa Contra Gentiles*, III, c. 24: "For as the arrow follows the inclination to the target, to a determined end from the impulse of the archer, so natural bodies follow an inclination of natural ends from natural movers, from which they receive their forms and *virtutes* and motions."

² Cf. also St. Thomas' Commentary, Lesson 22, No. 3.

³ P. Hoenen, S.J.

still remains a mover. Further, the ether is a continuous medium, and part of it acts against each consecutive part. The motion therefore begins to cease when the motive force produced in one part of the consecutive series is at each stage less than that possessed by the preceding part. It finally ceases altogether when one part of the ether no longer causes the next part to be a mover, but only causes it to be moved. The motion of the last two members—one mover and the other moved—must cease simultaneously, and with this the whole motion ceases and the billiard ball come to rest.

By way of a corroboration of this view from the teaching of modern theoretical physicists, Fr. Hoenen cites the DeBroglie waves in the ether that are thought, in accordance with quantum mechanical considerations, to accompany all moving bodies, as evidence for the interaction of the ether with the moving body. While this may be somewhat far-fetched, at least it shows that there need be no opposition on this point between the respective findings of philosophical and empiriological physics.

A REALISTIC ANSWER

This then seems to be the best answer that can be given at present to the problem of the billiard ball. The ball is moved continually by the billiard player, from the moment it leaves the cue until it comes to rest in its new position on the billiard table. By reason of his intelligence, the player holds a real power over the ball. His impulse through the cue places a certain *virtus*, resulting from that power, in the medium surrounding the ball, most probably in the ether. This propels the ball along, moving it at each instant of its motion, directing it, acting on it in place of the player, until it brings it to rest at the preconceived position. Thus the ball is acted upon by the player at each instant of its motion, and the principle invoked by St. Thomas in the *prima via*: *omne quod movetur ab alio movetur*, is verified even in the local motion of the billiard ball.

Moreover, the arguments raised from the physicist's concept of momentum cannot invalidate this principle. No matter how big we make the billiard table, nor how smooth we make it, nor how strong we make the billiard player, the ball will never continue to move in a straight line to infinity. Why? Well, first of all, for the very obvious reason that we can't play billiards that way. And secondly, if we build a very long table, and try to hit the ball so hard that it will go on indefinitely, it will never move at all unless the man who hits it at least preconceives a term for the ball at the end of the table. The same thing applies if the ball is shot from a gun, instead of being hit with

a cue. As long as we remain in the real order, the analysis based on Aristotelian-Thomistic principles will have to hold. Of course, if we are to go to the logical order where we can conceive of an infinitely long surface that is completely frictionless, in a vacuum, etc., and thus make momentum an artificial mental construct, possibly we can conceive of the ball "moving itself to infinity." But then the physicist's concept of momentum is nothing more than a dialectical concept; as such, it can never jeopardize an argument taken from the real order, as is St. Thomas' *prima via*.

Thus we see that the modern physicist's difficulties take their origin from an incomplete analysis of the realities involved in the billiard ball's motion. When all the realities involved are seen in their entirety, the billiard ball and its motion need not deter men from grasping St. Thomas' first proof for the existence of God. Rather, because of the peculiar rôle of the guiding intelligence of the player in the game of billiards, a profound study of the billiard ball in its caroms should make it easier for the natural philosopher to grasp the fact of God's existence.

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1. Aristotle, *Physics*, *passim* and particularly 266 b 27 to 267 a 22. Cf. *The Basic works of Aristotle*, Random House, New York, 1941, p. 392, pp. 218-394.
2. St. Thomas, *Summa Theologiae*, I, q. 2, a. 3.
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Commentarium in VIII libros Physicorum, VIII, lect. 22, n. 3 and *passim*.
3. A. Rozwadowski, S.J., "De motus localis causa proxima secundum principia S. Thomae," *Divus Thomas* (Piacenza), Vol. 16 (1939), pp. 104-114.
4. P. Hoenen, S.J., *Cosmologia*, Roma, 1945.

SONG OF SONGS

FABIAN CUNNINGHAM, O.P.



AIN'T THOMAS AQUINAS in the First Book of the *Summa Contra Gentes* notes that "... it affords us the greatest pleasure to be able to look into those things which are the most lofty, even though our view of them is limited and weak."¹ Now one of the most precious and lofty gifts of God to man is His inspired word which "holy men of God spoke inspired by the Holy Ghost" (II *Peter* 1:21), and which "is profitable to teach, to reprove, to correct, to instruct in justice." (II *Tim.* 3:16) The analysis of a divinely inspired book is never without its reward, and that reward is all the greater according as the book under consideration is the more sublime in its doctrine.

Of all the books in the Old Testament, certainly the *Canticle of Canticles* is one of the most sublime. It served as the basis for Saint Bernard's magnificent exposition of Mystical Theology and the love of Christ for His Blessed Mother and the Church. It is often cited as a sermon text at ceremonies for the reception and profession of religious. Bossuet wrote a book on the *Canticle* first in Latin, then in French for nuns.² One of Saint Thomas' last acts as he lay dying in the Abbey at Fossa Nuova was to dictate a commentary on the *Canticle* to the Benedictine monks who were caring for him. Unfortunately, however, this work of Aquinas has not come down to us.

It is assuredly an understatement to say that a Catholic reading the *Canticle* for the first time is somewhat baffled. Perhaps, with Theodore of Mopsuestia, he has been tempted to see in the *Canticle* nothing but the very ardent outpourings of a love that is completely natural. Renan saw in it a story of abduction: a young woman, espoused to a young peasant, is kidnapped and forcibly brought to the harem of King Solomon. Despite the advances of the monarch she remains faithful to her lover, and the latter finally wins her back. Both these theories, of course, the Catholic must reject. A naturalistic

¹ "... de rebus altissimis, etiam parva et debili consideratione aliquid posse inspicere jucundissimum est." Bk. I, ch. 8

² Bossuet, *Oeuvres complètes* (Paris, Vives, 1882), vol. I.

interpretation of an inspired book can hardly be reconciled with the truth of the divine word.³

The interpretation which will be presented here is not a new one, but one which has been touched upon and explained by Pouget-Guitton⁴ and especially O'Beirne.⁵

First of all, we shall consider an historical conspectus of the book, viz., the author, date of composition, etc. Then we shall devote considerable space to an analysis of the senses of Sacred Scripture, since a thorough grasp on noematics is required for the understanding of the *Canticle*.

THE AUTHOR

Anyone who has any degree of familiarity with the books of the Old Testament knows that the books of the prophets are the only ones that bear the names of their authors. The books take their names from the subject which they treat, as *Wisdom*, *Lamentations*, *Psalms*, or from the principal character of the book, as *Job* or *Josue*. After the exile, however, when the Israelites had been stripped of all political power and prestige, they had nothing save their glorious past in which to glory. At that time, many authors, profane as well as sacred, took delight in ascribing their works to their ancient forbears who were known universally for their sanctity and wisdom. As Pouget-Guitton note:

The noninspired literature which developed in such great abundance between 150 B.C. and A.D. 150 had unlimited audacity in this regard. It did not hesitate to seek its authors during the time prior to the Deluge or even in the terrestrial paradise. If we would believe these apocrypha, Adam was not only the first man and the first sinner, he was also the first author.⁶

We do not accuse the sacred writers who followed this practice of lying; they were merely following a custom much in the same manner as we might ascribe to a government official everything that was accomplished during his tenure of office. Such a literary artifice

³ cfr. *Spiritus Paraclitus*, encyc. of Pope Benedict XV, *Enchiridion Bibli-cum*, n. 474.

⁴ *Le Cantique des Cantiques*, Paris, 1934. English trans. by Jos. Lilly, C. M. Declan X. McMullen Co., Inc. 1946. All references will be to the Lilly translation.

⁵ *The Parabolical Interpretation of the Canticle of Canticles*, an unpublished dissertation written for the degree of Lector in Sacred Theology by W. M. O'Beirne, O.P. Washington, 1939.

⁶ *op. cit.* p. 74.

would not deceive the Israelite who had some degree of culture, and as a matter of fact, the nation was probably edified by such a practice.

The title of the *Canticle* as we have it today reads: *The Song of Songs which is Solomon's*. Although this title is missing in the Latin Vulgate, and probably was not affixed by the inspired author, and though the presence of the relative pronoun "which" is unique in Hebrew titles, still it predates the Septuagint in which it is also found. As we have noticed previously, however, the title as found here might also mean that the book treats of Solomon.

Proponents of Solomonic authorship point out that the contents of the book seem to show that it was written before the disruption of the kingdom, which occurred upon the death of Solomon. For example, the author speaks indiscriminately of Jerusalem, Engaddi, Carmel, and Thersa as though all these belonged to the same kingdom. They likewise call our attention to the fact that the Hebrew used in the *Canticle* is excellent, indicating an early period before the decadence set in.

The opponents of this position, however, have shown that the text abounds in Persian words and Aramaisms. If we ascribe the *Canticle* to Solomon who lived in the ninth century B.C., then we must explain why it contains so many of these Aramaisms when contemporary works do not contain them in such great numbers. Again, if the *Canticle* is a drama—and it is to this literary species that we are eventually to assign it—then we must place a more recent date than that of Solomon. Again, Pouget-Guitton:

It would be necessary, it seems, that royalty should be sufficiently far away in the past that one could speak of Solomon with such independence; and one could more easily explain the choice of the dramatic genre if the date of composition were brought down to the epoch of Greek influence on Judaea.⁷

The same authors point out that even if we admit for the sake of argument that the *Canticle* was written by Solomon, still it seems highly unlikely that he would have given himself such a bad role. It would be like, they say, Louis XIV writing a play in which he is held in contempt by a simple peasant girl. They conclude by noting that it is not at all difficult to understand how an author, writing several centuries after Solomon and at a time when appreciation of literary proprietorship was non-existent, might convey the impression that his *Canticle* came from the pen of the glorious king.

⁷ *op. cit.* p. 78.

SENSES OF SACRED SCRIPTURE

In order to communicate our knowledge we must employ some sensible sign, since in the present state the human mind exhibits an objective dependency on sense, in that the data of sense furnish it with the data of intellection.

A sign, says Saint Thomas, connotes something that is manifest to us by which we are brought to the knowledge of something that is hidden.⁸ In other words, the sign is an entity which represents something other than itself to a cognitive power. Some signs are natural and represent from the institution of nature; it pertains to their very nature to represent something other than themselves. Others are merely arbitrary, representing something other than themselves, not from their nature, but rather from the institution of man. Thus, words are arbitrary signs of ideas.

Considered in the abstract a word can be a sign of many ideas and hence at the very beginning of our discussion of the senses of Scripture, we must distinguish between the sense and signification of a word. The signification of a word is the idea or ideas which a word considered in itself and independently of its context may represent. For example, the word 'trunk' may signify a part of the human body, a kind of luggage, or a part of the elephant's anatomy. The sense of a word, on the other hand, is the idea which the person speaking or writing wishes this word to signify here and now. It is the word taken in its context, and not merely in itself.

The senses of Sacred Scripture are adequately divided into the literal and spiritual. St. Thomas explains this division for us.⁹

The author of Holy Writ is God, in whose power it is to signify His meaning, not by words alone (as man also can do), but also by things themselves. So, whereas in every other science things are signified by words, this science has the property that the things signified by the words have themselves also a signification. Therefore, that first signification whereby words signify things belongs to the first sense: the historical or literal. That signification whereby things signified by words have themselves also a signification is called the spiritual sense, which is based on the literal and presupposes it.¹⁰

⁸ *Signum quantum est in se, importat aliquid manifestum quoad nos, quo manducimur in cognitionem alicujus occulti. (In IV Sent., dist. 1, 1 a. 1 sol. 1, ad 5)*

⁹ *S. Theol. I, q. 1, a. 10; cf. also Quodl. VII, a. 14.*

¹⁰ When Saint Thomas speaks in *Quodlibet VII*, q. 6, a. 15 of a four-fold sense of Sacred Scripture, viz., the historical or literal, the allegorical, the moral and the anagogical, he is including in his division aspects of the typical

The literal sense is that sense which is primarily intended by the author of the sacred book. It has a more extensive meaning biblically than it has ordinarily in our language, as will be seen in the divisions to follow. By reason of the use of words, the literal sense is divided into the proper and improper. The former is found when the words are to be taken in their ordinary and grammatical signification, e.g., "Everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God." (*Luke* 12:8) The improper literal sense, on the other hand, is present when the words are to be taken in a transferred or figurative signification, e. g., ". . . behold the lion of the tribe of Juda." (*Apoc.* 5:5) St. Thomas speaks of this division thus:

Something can be signified by the literal sense in two ways: according to the proper meaning of speech, as when I say: A man smiles; or, according to similitude, as when we say: A meadow smiles. We use each mode in Sacred Scripture, as when we say, as regards the first, that 'Jesus ascended', and when we say, as regards the second, that 'he sits at the right hand of God.' And therefore under the literal sense is contained the parabolical or (seu) metaphorical.¹¹

We have seen that St. Thomas defines the spiritual sense as that sense which is present when the things or actions expressed by the sacred words signify at the same time, from the intention of God, some higher hidden truth. For example, when we read (*Numbers*, 21:9) that Moses set up a brazen serpent in the desert, the literal sense is exactly that which the words signify in their proper context. The spiritual sense refers to the raising of Christ on the cross, as is evident from *John* 3:14.

When we find a spiritual sense in Scripture, the figure is called the *type*; that which it prefigures, the *entitype*. Not every passage in Holy Writ necessarily has a spiritual sense, although they all have a very definite literal sense. Since the foundation of this sense is based on the likeness between the thing signifying and the thing signified, the spiritual sense depends on a correct understanding of the literal sense. Whatever is not expressed by the literal sense cannot be sought out in the spiritual sense, nor can the latter ever be opposed to the literal sense.

Since we have seen that a naturalistic interpretation of the *Canticle* cannot be sustained by the Catholic, we must seek in the inspired

(moral and anagogical) and improper literal (allegorical) senses. In the passage we have cited from the *Summa*, Aquinas is speaking more formally, and hence gives us the adequate division of the scriptural senses.

¹¹ *Ad Galatas*, c. 4, lect. 7; cf. also *S. Theol.* I, q. 1, a. 10, ad 3.

book some sort of comparison. First, however, we must examine how comparisons are made in Scripture.

The proper and improper literal senses are the two media used in Holy Writ to express comparisons. Those made by the proper literal sense are made by an explicit or implicit affirmation of similitude between two entities. For example, we read in *Matthew* 13:45 "The kingdom of heaven is like to a merchant seeking good pearls." This is an explicit affirmation of a similitude. In other cases however, the affirmation of similitude and at least one of the terms of the comparison are only implicit as is the case, to a limited extent at least, in the parable of the prodigal son. (*Luke* 15:11-32)

This sort of comparison has three species:

- 1) the *example* whereby a person, thing or circumstance of the real order is said to be like some thing, person or circumstance which is likewise of the real order. We have an example of this in *Matthew* 17:2 where Christ's garments at the time of His transfiguration are said to have become as "white as snow."
- 2) the *fable* which is an affirmation of likeness between some person, thing, or circumstance, that is fictitious rather than real, and moreover, altogether impossible. The story of the trees that sought a king in *Judges* 9:8-15 is an example of the biblical fable.
- 3) the *parable* where an affirmation of likeness between some person, thing, or circumstance of the real order and some person, thing, or circumstance that is fictitious but possible.

Other comparisons are made in Scripture by means of the improper literal sense. The term of comparison is entirely suppressed and the word or words though expressing one thing are to be understood as meaning something else. We have an example of this in *John* 15:2. "Every *branch* in me that beareth not *fruit*, he will take away; and every one that beareth *fruit* he will purge it that it may bring forth more fruit."

This kind of comparison also has three species:

- 1) the simple *metaphor* which illustrates a particular fact or facts by means of a word taken in its improper or transferred literal sense.
- 2) the *allegory* which clearly illustrates a collection of facts by means of coordinated metaphors, e. g., *Ecclesiastes* 12:1-7.¹²

¹² *Allegoria enim est tropus seu modus loquendi quo aliquid dicitur et aliud intelligitur.* S. Thomas, *In Galatas*, c. 4, lect. 7.

SUMMARY

The parable is a complete and unified narrative in which we find two different states compared. The clearer of the two is used to illustrate, to throw light on some obscure and analogous aspect of the other. The elements of the parable are to be taken in their proper literal sense. For example, when Christ says He is the good shepherd, He is comparing Himself to some quality in a good shepherd. In order to do this, He must be really talking about a shepherd! The figures of speech are denominated as such precisely because the proper literal sense is used in a transformed sense. This is basic in English grammar. The use of the literal sense for this transfer demands that the resulting sense be called improper, but that is the *name for the figure itself*. To put it differently: when we derive the notion that Christ is a good shepherd with another kind of flock, we have an improper literal sense. The elements which go to make up that figure, however, (Christ and a good shepherd, etc.) must be taken in their proper literal sense before any transfer can be made to the improper.

In like manner, the allegory is not just a group of metaphors strung together in a haphazard manner, but rather a coordinated series of metaphors, e. g., the account of the vine and vine dresser. (*John 15:1*) "The essential difference between the parable and allegory," says Father O'Beirne, "consists in the difference of proper and improper or transferred literal sense. Whereas in the parable A illustrates B by means of an explicit comparison, in the allegory on the contrary the affirmation of similitude is suppressed and A is said for B, A is B."

VARIOUS INTERPRETATIONS OF THE CANTICLE

A brief sketch of the various interpretations that the *Canticle* has received from non-Catholics as well as Catholics exegetes will not be out of place here. We may divide these interpretations into four general classes.

First, there are those who see in the *Canticle* nothing but the very ardent outpourings of a purely natural love. As we previously noted, this was taught by Theodore of Mopsuestia and is held by most modern non-Catholics.

Under the next heading come those who interpret the *Canticle* allegorically or in the transferred literal sense. This was the prevalent Hebrew interpretation and has always found supporters among Christian interpreters. The Jews were of the opinion that the *sponsus*

signified Yahweh and the *sponsa*, Israel. Most Christian interpreters hold that the *sponsus* signified Christ, but they differ as to whom is signified by the *sponsa*. Origen, St. Augustine, and St. Bede say that it is the Church. St. Gregory of Nyssa, St. Basil, St. Ambrose, St. Bernard, St. Francis de Sales, St. Theresa and St. John of the Cross say it is the chosen soul, while Denis the Carthusian and Cornelius a Lapide would have it to be the Blessed Mother.

Thirdly, there are those who hold for a mixed or typical interpretation. This typical or spiritual sense, they say, may or may not have been intended by the sacred writer. For Bossuet, the proper literal sense would be the relation of Solomon's love for and marriage with the daughter of Pharaoh (III *Kings*, 3:1). Pouget-Guitton, on the other hand, say that the literal sense is illustrative of a moral doctrine (the indissolubility of marriage, conjugal fidelity, monogamy), and this literal sense subsequently received an appropriate spiritual sense, viz. the union of God and Israel.

Finally, we have those who interpret the *Canticle* in a parabolic sense. Thus, Dhorme, Lagrange, and Prado interpret the *Canticle* in its proper literal sense but as illustrative of something else under one formal aspect.

CRITICISM OF THESE VARIOUS INTERPRETATIONS

We have already noted that the naturalistic interpretation of the *Canticle* cannot be held. Such an opinion is against inspiration, which implies sanctity in an inspired work. Moreover, Theodore of Mopsuestia, one of the first to propose this teaching, was condemned by the Council of Constantinople in 553.

As Father O'Beirne notes, there are three things that militate against the second interpretation, i. e., the allegorical. First of all, in the different allegorical interpretations, not all the principal component elements are given the transferred senses that are necessary for a true allegory. Secondly, all attempts to provide transferred senses for the principal elements are doomed to failure, at least by reason of obscurity. Finally, there is no unanimity among this group of interpreters as to whom is signified by the *sponsus* and the *sponsa*.

To render this difficulty more precise: It is of the very nature of the allegory that all its principal component elements have transferred senses. Hence, if the *Canticle* is an allegory then the *sponsus* and *sponsa* must have very precise transferred senses. Following the teaching that holds for the unicity of the literal sense, we can say that these transferred senses are also probably unique, and hence

cannot signify at one and the same time Yahweh and Christ, Israel and the Church. Lest this objection avail against the parabolical interpretation also, we must here make a distinction between the implicit and explicit parable. If the *Canticle* were an explicit parable we would find in it such phrases as "The mutual love of Yahweh and Israel is like unto a Shulamite maiden, etc." Such is obviously not the case, and therefore we relegate the *Canticle* to the category of the implicit parable "in which the affirmation of similitude and the other object of comparison are stated neither in the text nor context, but are gleaned, as it were, from tradition, which assures us that the *Canticle* is a sacred book, and, consequently, that profane love figures in it only as a point of comparison with divine love."¹³

What, then, are we to assign as the other term of the comparison? Again following Father O'Beirne, it seems to us that this other object may vary, so long as it stays within the pale of divine love. This in no way does violence to the literal sense of the parable.

In explanation of this, it should be pointed out that the parable, as we have stated before, is a complete narrative. It makes perfect sense in itself—taken in its proper literal sense—and in independence from whatever object it is intended to illustrate. Since the parable is a comparison, it implies some term of comparison. The term intended to be illustrated, however, in no way affects the literal sense of the illustrating term. "The other term in the mind of the author of the *Canticle* would seem to have been the mutual love of Yahweh and Israel. But since he did not expressly affirm as such, and since the literal sense of the words in a parable in no way depends on the other term of comparison, as is the case in the allegory, there does not seem to be any reason why the other object of the comparison may not vary, so long as we stay within the pale of divine love. In other words, there does not seem to be any reason why the *Canticle* may not have been inspired to illustrate equally directly and equally expressly the mutual love of Yahweh and Israel in Old Testament times, and the mutual love of Christ and the Church (the chosen soul, the Blessed Virgin Mary) in the present covenant."¹⁴

It is unfortunate that the Douay version of the *Canticle* is so inaccurate and misleading as we have it today. The Harper and Lilly translations are much more accurate and make for entrancing reading. The great saints saw even in the Vulgate a work of everlasting

¹³ O'Beirne, *op. cit.* p. 15.

¹⁴ O'Beirne, *op. cit.* p. 16.

magnificence, and never ceased to rhapsodize over its beauty. Of all these encomia perhaps St. Bernard's is the most profound:

This is a canticle which by its own incomparable dignity excels all which we have recalled, and others if there are any; it is also quite fitting that I call this the Canticle of Canticles, because it is the fruit of all others. Only an anointing teaches such a canticle; it is learned solely by experience. Advance souls recognize, while those not so far advanced burn with the desire not only of knowing, but of experiencing also. For it is not a clattering of the mouth, but an exultation of the heart; not an utterance of the lips, but a movement of joy; a harmony of wills, not of sounds."¹⁵

¹⁵ *Sermones in Canticum Canticorum*, Sermo I, ML, 183, 789.

I JUST CAN'T REMEMBER

VINCENT REILLY, O.P.



HE VETERAN recalls the beauty of a South Pacific lagoon, with its deep blues, pale greens, and its coral lurking just beneath the surface. The litterateur sighs with pleasure as he recalls a line of Shakespeare. In the hush of her cell the nun smiles to herself as she meditates and savors again a heartening line of Scripture. All are enjoying the power of memory, an amazing power, so amazing that St. Augustine wondered how people could be excited about wonders outside them when they held such a wonderful power within them.

Wonderful it is, but when Johnny in his college history class just can't recall names, dates and other data he is apt to be irked by this failure. This will hold true despite the fact that memory is a treasure house that contains hidden within it things he has experienced. He may perhaps wonder in a vague, ineffectual way, if something can't be done to expedite the finding of what his memory holds. It can.

Of course it is true that the aptitude for good remembrance of data is found in one person, while it is found to a much lesser degree in another. Nor is it commonly thought that the power had from nature can in itself be improved. Yet art and care in the use of this power can greatly improve the quality of its performance. This is something Johnny's teacher might do well to remember when tempted to impatience at his forgetfulness.

Johnny may need a certain amount of prodding. Even as an exalted college man he needs memory exercises, old-fashioned but so necessary. Incidentally, it is a mistake of modern education to put too much emphasis on the acquisition of the mere soul of knowledge. If students are counselled just to understand what they study, without further being advised to commit the matter of their study to memory, they will find that their understanding will soon become an ephemeral sort of thing—something which will be recognized perhaps at the Socratic prompting of another. The student will find it is not something that is part of himself to the extent that he will be able to call it forth and express it precisely without external aid. Johnny then

needs memory drills, but he also needs guidance. Who could better guide him than the Patron of Schools himself?

St. Thomas would advise Johnny: "There are four things whereby a man perfects his memory. First, when a man wishes to remember a thing, he should take some suitable yet somewhat unwonted illustration of it, since the unwonted strikes us more, and so makes a greater and stronger impression on the mind; and this explains why we remember better what we saw when we were children. Now the reason for finding these illustrations or images, is that simple and spiritual impressions easily slip from the mind, unless they be tied as it were to some corporeal image, because human knowledge has a greater hold on sensible objects."¹

Teacher would do well then to teach Johnny to tie what he wishes to remember to some suitable example of the thing to be remembered. For instance, if Johnny is called upon to remember the four things needed before one can place an act which will have a double effect, the one effect good, the other evil, he would be wise to have a picture to aid him. A picture will make the matter more memorable as well as clear. The four requirements for the placing of such an act are that 1) the action itself be good or at least indifferent; 2) the good effect be immediate; 3) the intention of the doer be honest; 4) there be present a cause proportionately grave for placing such an act. To remember well those four requirements his teacher might give Johnny the illustration of a pilot ordering part of a cargo cast overboard during a storm in order that the people aboard his flying-boat be saved from a crash. The action involved in giving such an order is not in itself evil, as would be the order to cast overboard a number of the passengers. Thus the first requirement is met. The good effect, the lightening of the ship, is immediate. Hence the second requirement is fulfilled. The third requirement is met in that the end of the pilot is a good one. The danger to the lives of those in the flying-boat is certainly a cause proportionately grave enough to permit such an order and thus is fulfilled the fourth of the necessary requirements.

If Johnny understands the example, he should imagine the scene as vividly as possible. When at some later time he tries to recall the four requirements for an action involving a double effect he would do well to picture again the storm-tossed flying-boat and its worried pilot ordering the cargo jettisoned. His recall of the requirements for the pilot's act will then be aided, if not insured. As St. Thomas said, "human knowledge has a greater hold on sensible objects."

¹ S. Th. II-II, 49, 1.

For his second word of guidance, St. Thomas would say: "whatever a man wishes to retain in his memory he must carefully consider and set in order, so that he may easily pass from one object of memory to another. Hence the Philosopher says (*De Memoria et Reminiscentia*): Sometimes a place brings back memories to us: the reason being that we pass quickly from the one to the other."

Anyone who has read the *Summa Theologiae* of St. Thomas will be aware that he carefully considered the matter therein and then set it in order with consummate skill. This was done with a view to the learning and retention of his pupils. Usually there will be a natural order in matter that is studied. If there is not, an order can generally be artificially constructed.

In this regard it is noteworthy that great Dominican preachers, such as St. Albert and St. Vincent Ferrer, carefully put together their sermons, so that they would be easily remembered by their hearers. St. Vincent, for instance, has a sermon on the text: "Art thou only a stranger in Jerusalem?" (*Lu. 24, 18*). That one word "stranger" and the image St. Vincent made it evoke sums up the whole sermon. St. Vincent preached that Christ was a stranger in five ways: 1) as to His equipment; 2) as to the roads He traveled; 3) as to the inns He visited; 4) as to the dangers He sustained and 5) as to the tokens of travel He brought back with Him. Space does not permit of an explanation of all that the Angel of the Apocalypse included under each of those five points. Let us briefly consider the first point, namely Christ the stranger, as to His equipment. St. Vincent says the clothing Christ wore was the pure flesh He received from the Virgin Mary. The travel pouch He carried was His soul full of all that was good and holy. The hat He wore was the crown of thorns. The staff He carried was His holy cross. Of course the saint develops these ideas beautifully. That is not the point here and now. The point is that St. Vincent arranged his sermons so that they would be remembered.

In the sermon considered, St. Vincent, an ardent disciple of St. Thomas, may very well have consciously put into practice St. Thomas' first two rules for remembering well. In any case, the sermon illustrates those two rules. It gives the medieval imagination the picture of a traveler, one easily retained. It then is shrewdly ordered. A traveler would naturally first look to his equipment, next to the route to be followed, then to his stopping points and to the dangers likely to be met. Finally he might consider the tokens of travel he would carry back with him. That is just the order St. Vincent observed.

Having read this sermon, I recalled it one night and then won-

dered why I could so easily remember its contents. On analysis I found it was because my mind easily flowed from the image of a stranger into the five points of the sermon. The image of a stranger, as St. Vincent had pictured him, gave me the clues that recalled the sermon. It is not without reason that the Orientals say: "One picture is worth ten thousand words."

St. Thomas' next advice to Johnny would be that "we must be anxious and earnest about the things we wish to remember, because the more a thing is impressed on the mind, the less it is liable to slip out of it." Anyone who has persevered thus far in this article must be anxious to remember things. We shall assume then this quality of earnestness and anxiousness in the reader.

The Angelic Doctor fourthly would say to Johnny: "we should often reflect on the things we wish to remember. Hence the Philosopher says (*De Memoria*) that reflection preserves memories, because as he remarks (*ibid.*) custom is a second nature: wherefore when we reflect on a thing frequently, we quickly call it to mind, through passing from one thing to another by a kind of natural order." This will be evident to anyone who has quickly crammed and as quickly forgotten. We remember well what we often reflect on, during the course of a school year. The same can not be said of the mental food we bolt the night before an examination. We may remember it the next day, but hardly the next week. The wax of memory has not received the impress of reflection often enough for retention.

On the negative side, Johnny must be warned not to study beyond his fatigue limit. He should not study beyond his absorption rate, racing through matter and slurring details. He should avoid studying without intermittence, which does not allow his memory time to "harden," as Fr. Brennan's *Thomistic Psychology* makes clear.

Suppose Johnny has followed all the rules and still has forgotten. St. Thomas would tell him that he needs to reminisce, that is, seek that which has fallen out of his memory. That seeking can start from the present time, tracing back to arrive at something he did several days previously. Happenings are connected like links of a chain. In this sort of reminiscence one goes back from link to link until the forgotten link is reached. For instance, Johnny back at school after the summer vacation, may be wondering if he locked the summer house as his father ordered. If he simply can't recall, he would do well to go back over the links that had made up his life over the past few days till he reaches the forgotten happening. He might say to himself: "This morning I was very sleepy. That was because I sat up at a television show last night. Before the show we had a party.

I was late for the party because I had spent the afternoon ferreting out my books for the new school year. That was after late Mass which we had attended because we had had such a long drive from the country Saturday. We had been delayed along the road by a flat tire. We were also delayed in starting the trip. I remember that Dad was irritable and complained that it was bad enough to have to wait for mother all morning, but it was the last straw to have to wait while I searched through all my summer clothes for the house key. Oh, that's right. I did lock the house."

On the other hand the effort at remembering may proceed from something which is remembered, hoping thus to arrive at the thing that is not remembered. This procedure can be carried out in three ways. It may be by reason of *Similitude*, as snow suggests white. In the above illustration Johnny might remember it was a gloomy, overcast day that he left the country. The gloomy day might suggest the bad mood of his father and that recall the delay in departing and that the locking of the summer home. The procedure can be by way of *contrariety*, as black suggests white. Johnny may remember that mother was very cheerful about getting back to the city. That will suggest his father's black mood and Johnny will again be on the way to remembering that he locked the door. Finally, the procedure may be by reason of *propinquity or nearness*, whether the nearness be of society, of place or of time. Johnny may recall who was with him in the car that left his summer home. It was mother and dad. Dad was angry, and so once again Johnny is on the way to recalling the lost fact.

Beyond these counsels there are certain tricks that can be employed for remembering, but they are pretty much reducible to the principles outlined above. There is the well known mnemonic device of having letters represent ideas. For instance, I might tell Johnny to utilize order and pictures to remember well, and, lest he forget, tell him to remember O.P., O for order and P for pictures. This is remembering from a principle of the whole, the principle O.P. In terms of images the principle O.P. might be made concrete by picturing a particular Dominican to epitomize the O.P. which signifies order and pictures.

There is another device, less well known, but quite effective. It uses pictorial representations. It involves the formulation of a pictorial code. The pictures are memorized in order. Then, when new items are to be remembered, a code picture is envisioned with each of the objects to be remembered. The code can be coupled with numbers or the alphabet to obviate the difficulty of recalling which code

picture follows after the preceding one. For instance the letters A, B, C, D would have the code pictures, Able, Baker, Charley, Dog—Able the biblical Abel perhaps, Baker some baker you know, Charley some Charley you know, Dog some dog you may fear. Thus you might run through the alphabet and in short order you would have a code of twenty-six ordered pictures. You could then very quickly remember twenty-six things, however oddly assorted they might be. With material things to be remembered there is no difficulty. With spiritual ideas some ingenuity is needed. The spiritual ideas must be represented materially if they are to be held in the embrace of the code pictures. Thus a word like spirituality would have to be transformed into the image of a cherub, an idea like sensuality transformed into the image of a roué.

To show how this works, assume the fourth object of a number of objects memorized was the bible. In memorizing, Johnny would simply picture the fourth letter D or Dog with the fourth object, the bible, in its mouth. To recall the fourth object, Johnny would picture Dog again and with Dog would appear the bible.

Devices such as that described above are useful for people who do not have ready memorial powers. For those with good memories they are a waste of time, and a cluttering of the imagination. For people like Johnny they will help. Incidentally, a whole book has been written by a name named Roth dealing with the use of images in recollecting. It was published by The Sundial Press. I wish I knew the name of the book, but I just can't remember. . . .

TOWARDS A THEOLOGY OF TEMPERANCE

PATRICK REID, O.P.



HE THEOLOGIAN IS *par excellence* the wise man among men; for it pertains to the wise man to judge and order things according to their ultimate causes, and the theologian orders all created things to their highest and absolutely Ultimate Cause, which is God. It might seem a bit incongruous, even indecorous, for sacred doctrine to concern itself with such gross and unspiritual things as the appetites of man, and the objects which attract and allure these appetites. Yet by these same powers, these forces and faculties within his being, man is led either closer to or farther away from God. Such significant elements in human nature must not be overlooked by the theologian: but his view of them is unique, it is uncompromising, in a sense it is final, and to perhaps most men in our savage age, it is not a little baffling.

An outstanding commentator on the *Summa Theologiae* of St. Thomas Aquinas remarked that, had our first parents not sinned, there would be no drunkenness in the world, for there should have been no ignorance, error, or ungoverned passion among us. Men would, in all probability, have set about fermenting the grape, mashing and mixing hops, barley, and all the rest, and obtained quite excellent results in the course of centuries, not to say quite invigorating and stimulating results. Let us avoid the half-humorous tone however; because man is in truth, the unhappy heir to all the debts, defects, and annoyances of original sin. The grape is sweet enough, no doubt, but poor human nature is decidedly sour in spots. Indeed many men are decidedly over-soured, in their estimation of and craving for intoxicating liquor, certainly from a theological viewpoint. For, unfortunately, strong drink has the power to overcome the senses, depress the nervous system, and befuddle the brain to such an extent that the use of reason is, at least for a time, violently dislodged. That men get drunk at all, then, is possible because of original sin—as well as because of each man's personal sins, whatever they may be. Man's lower appetites are no longer, since the Fall, of themselves and invariably subject to the wise direction of reason. Man's internal unity and perfect personal harmony have been lost, scattered by the chaotic and disruptive force of sin.

Now sin is certainly the theologian's business; that is, it pertains to the theologian to investigate and examine the nature and causes of sin, as well as its remedies. Sin itself consists in a refusal, the most terrible of refusals: the deliberate refusal to follow the dictates of right reason. Right reason tells us invariably what is good for us, or rather, what is best for us. In one sense the two are the same, but we often have a difficult time agreeing that, for example, not touching that extra Martini is the only thing to do, and not merely better for us. Hence the importance of keeping our wits about us, for without them we are unable to recognize what is right and what is wrong. True enough, we lack this ability while we are sleeping, but there is no harm under this circumstance, for we are also unable to perform any human act, good or bad.

This is not the case with the man who has allowed himself to become inebriated. He is quite frequently only too ready and anxious to be up and about. Others may be at hand with evil suggestions and enticements. And basically, at the very essence of his intoxication, is the willful and violent loss of his most precious faculty, reason, laying him prey to these and other evils. Shall we consider the harm done to his health, the consequent economic and social repercussions his over-indulgence and that of thousands of others is gradually inducing? All of this is against reason: it is bestial at heart, as well as in its obvious manifestation. Much is being written in our day lamenting these blows at the common welfare. A good deal of present day thought and expression on the subject is mostly trite: ranging from the slushily sentimental to the statistically severe. There is a strange coldness over it. No love, no real personal concern. Very little sensible morality. The fact of insobriety is a national scandal, yet there is not one word about the fact that insobriety is a vice, an affront to reason, an offense against God.

This may be an exaggeration. Father John Ford, S.J., for one, has been studying the problem of alcoholism for a number of years. He has worked closely with Alcoholics Anonymous, and has integrated his observations of this type of work with the pertinent principles of Moral Theology. His book, *Depth Psychology, Morality, and Alcoholism* (Weston College, Weston, Mass. \$1.00) is an earnest, penetrating approach to several of the psychological and moral factors involved. There is, however, no complete, properly theological study of sobriety and its opposite, insobriety. St. Thomas Aquinas devoted two questions of the *Secunda Secundae* (qq. 149 and 150) to the virtue and the vice. Guided by the keen insight and accurate analysis of the Angelic Doctor, we may hope to make a start in the right di-

rection: to define, initially at least, the theological outlines of this pressing matter.

Because sobriety is a part of the virtue of Temperance, and because of the admitted difficulty of its attainment and practice, this special virtue, concerned with the reasonably moderate use of alcoholic beverages, has appropriated to itself, in ordinary speech, the name of Temperance. We do not quibble over this restriction of a term, so long as the whole truth of the matter be not overlooked or denied. There is more to Temperance, understood as the classic philosophers and theologians accepted the word, than moderation in the desire for and the consumption of strong drink. The teetotaler may be a rank libertine or a consummate glutton (and, incidentally, the teetotaler may not be truly sober in the moral sense of the word, at all). Of inebriating drink St. Thomas has two things to say: its moderate or measured use is extremely beneficial, while even slight excess may be extremely harmful. The use of alcohol can be a great good for man: hence its reasonable consumption is always attributable to a virtue. Did you ever think there was virtue at work (or should we say: at play) when you took that cooling highball? In fact there was probably more than one virtue involved: fraternal charity, and amiability, and eutrapelia or the virtue of good companionship might have played their bit. Why a virtue of sobriety at all? The answer is obvious: inebriating drink has a special force of its own for impeding the use of reason, which it does by disturbing the brain and other faculties. Now it is the office of moral virtue in general to preserve the good of reason against whatever might impede it; and where there exists a special impediment to reason's proper functioning there must of necessity be a particular virtue available to remove the impediment.

It is quite likely that ours is the first age in history to witness the appearance, vociferous and belligerent, of Prohibitionists, strictly so called. There were, it is true, heretical and usually fanatical groups in the early years of the Church who condemned wine as evil and a devil's brew. St. Augustine is rather scathing in his reference to these 4th century "drys." Actually they held that blasphemous doctrine that all matter is intrinsically evil, and so, quite logically, came out in opposition to wine, as gross in itself and a cause of further wallowing in matter. The position of Catholic teaching has always been at loggerheads with all forms of prohibitionism. "Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober. . . . Wine was created from the beginning to make men joyful, and not to make them drunk. Wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body"

(*Ecclus.* 31/32, 35-37). St. Paul recommends a little wine for the sake of health, while Our Blessed Lord Himself sanctified marriage at a banquet where wine was served and even supplied fresh and better wine by a miracle when the host's supply failed. Christ provided us with a universal guiding principle when he said that: 'Not that which goeth into the mouth defileth a man' (*Matt.* 15/11). Alcoholic drink then, in and of itself, is not evil and its use is not morally illicit. This point is essential in the theology of Temperance: Wine, etc., is good in itself; when taken with moderation it is the matter of a virtue. This is what may be called the first and positive side of the theology of Temperance and Sobriety. There is, unhappily, another side to the picture.

When St. Thomas wrote his Commentary on the *Sentences* of Peter Lombard, he said that insobriety, or just plain drunkenness, is not of its very nature, or by reason of its object, a mortal sin. He thought better of this opinion as he grew older, wiser, more experienced with life and its trials. Thus, in the *Summa*, written shortly before his death, he declared that the conscious, willful overindulgence in inebriating drink is a mortal sin. Even here, however, there is evidence of Thomas' sympathetic understanding of the weakness of human nature and the mitigating element of circumstance. Drunkenness *can* be venial, if the inebriate is aware only of his immoderation in consuming the liquor, but ignorant of the latter's power of stupefying him. For mortal sin the violent loss of the use of reason must ensue: and by this loss a man is unnaturally deprived of acting virtuously, besides laying himself open to serious temptation.

Insobriety is or can be seriously sinful; yet it is not the worst of sins. We can recall scenes of fervent, almost ecstatic zeal, in the twenties, when the more fanatical "drys" set about in earnest to detect and punish violators of the Volsted Act. We are not concerned here with the legal or juridical validity of this Act, but with the moral implications of its origin and purpose. In spite of the unwearying hue and cry of prohibitionists, drunkenness is by no means the vilest and most contemptible of sins. Certainly it is a scourge, to individuals, families, and society at large. Christian tradition is severe, and with good reason, in its indictment of the personal and social evils of insobriety; nor does St. Thomas himself fail to recognize and approve of this steadfast abhorrence. Drunkenness robs a man of a very precious human good, namely, the use of his reason. The divine good, however, is infinitely higher than any human or created good: and so sins which are directly against God are graver than insobriety, which is directly opposed to the good of human reason. The argument

here is based immediately on the nature and gravity of sin or moral evil: the greater the good of which sin deprives one, so much the graver is the sin.

St. Thomas acknowledges man's tremendous proneness to sins of the flesh, however, when he remarks that these sins are more frequently committed than others because the satisfactions and pleasures for which they are sought are, as it were, connatural to our state of being. When it is a question of the moral culpability or responsibility of acts committed while a man is drunk, his answer takes the form of an applied distinction: In the sin of insobriety two elements must be considered, the act of getting drunk and the defects of sense and reason which ensue. With regard to the latter element, insobriety may excuse from sin, in so far as what is done is done out of involuntary ignorance. If the act itself of becoming intoxicated is for some reason not sinful, then any subsequent act is completely inculpable. If the act of becoming intoxicated is sinful and culpably so, then one cannot be totally excused from any sinful acts which might follow while the subject is inebriated. His guilt of course may be lessened, just as the voluntariety of his actions is diminished. The general rule is this: sins committed while under the complete influence of alcohol are to be imputed in the manner and to the extent to which they *could* and *should* have been foreseen and provided against.

The question of moral responsibility may serve as an introduction to a cursory study and evaluation of the present day non-theological approach to the "problem of alcoholism." We have presented the theology of Temperance and Insobriety as virtue and a vice, respectively. Modern studies and treatment of the matter at hand are confined almost exclusively to the fact of drunkenness—alcoholism as it is called—and this is regarded, not as a moral evil, but as some unfortunate affliction which may be classified quite readily as a disease, which probably has a physiological basis and certainly includes a compulsion of mind. This past summer, courses were conducted at three leading secular universities, studying alcoholism as a type of illness, explaining why "alcoholics usually show a marked deficiency in B vitamins," showing how to inform the child of an inebriate father or mother that his parent is "the unfortunate victim of a disease similar to that of diabetes; that these people drink too much because they have not yet learned that they have an ailment which can be helped." The youngster is to be told "the simple facts about alcoholism—that is the combined effect of wrong thinking plus a body chemistry which does not tolerate alcohol."

Are modern physiological and psychological efforts dealing with

the same subject matter that we spoke of in the first half of this article? Do the proponents of such methods even speak the same language as the theologians? Consider again the three basic elements in the theological essence of insobriety: 1) voluntary excess in inebriating drink; 2) even to the violent loss of reason; 3) from an inordinate desire of the inebriating drink. The first element insists on the voluntariness of the sin of insobriety. Yet the reality of this freedom and deliberation is largely denied and ridiculed by many modern psychologists and sociologists. The denial is based chiefly on alleged discoveries of the Freudian school, or of schools derived from the Freudian (although proponents of this denial not infrequently disclaim any affinity to Freudianism). The fundamental rebuttal to this charge of moral irresponsibility may be found in a close attack upon the very nature of the methods used by defenders of this charge. Surely we can hope to find out more about the freedom and moral responsibility of man from the careful testimony of his own consciousness before, during, and after his deliberate acts than we can from an analyst with Freudian presuppositions who explores the quicksand of his unconscious mind. Certainly some insights have come to us from the psychologists of the unconscious, from depth psychology. But human freedom and inevitably human responsibility have by no means been destroyed or eliminated by those insights. Man is morally free and morally responsible in the normal exercise of his normal faculties. For every deliberate, which is to say moral, act of his life, he is eternally accountable to Almighty God. This must be realized and properly averted to; this however is not to deny that certain forms of alcoholism may in fact have taken on aspects of pathological disease. The theologian bases his critique of the morality and imputability of the use of alcohol on the honest and uncolored testimony of the normal man reflecting on his own deliberate acts. We may and must admit a distinction between the man who gets drunk or becomes intoxicated, even habitually, but who *can* stop this getting drunk merely by a firm resolution, and the truly pathological alcoholic, the excessive drinker who gets into serious difficulty with his drinking and who generally cannot stop drinking, even if he wants to, without outside help. Whether or not the latter individual was initially responsible for sinking into this sad state is another question—it reverts to our previous consideration of the “ordinary” drunkard. The inveterate alcoholic definitely requires medical care as well as psychological assistance, and moral and religious help. He is the man who “cannot live with alcohol and cannot live without it.” He can neither take it with impunity nor leave it alone without aid and encourage-

ment. Indulgence in alcoholic beverages, for whatever reason it was first undertaken, has degenerated into addiction, and with addiction has come compulsion. With him therefore, there is a new problem of responsibility. It is no longer the problem of mere drunkenness and its morality; it is the problem of the morality of alcoholism. How far is the alcoholic responsible for his drunkenness and for the things which he does while he is drinking? We shall not attempt to answer this question with exactitude. There is a point, however, that has been ignored or missed entirely by the many psychologists and psychiatrists who have studied the problem of addiction. Alcoholism is a sickness of the soul and the remedy for it which has thus far proved most effective is a spiritual remedy, the program of Alcoholics Anonymous. We do not intend to pass blanket approval of the over-all aims of this organization; nor is it possible here to outline in detail those aims. It is true, nevertheless, that no other organization has been as effective in large scale rehabilitation as has Alcoholics Anonymous. Its tools of rehabilitation, the Twelve Steps, are admittedly a program of moral and spiritual regeneration, a program of self-discipline and asceticism. This much at least the Catholic theologian must approve and admire. We must not forget that the average alcoholic is sick in body, mind, and soul. He needs help and above all the encouragement of patience and charity. His responsibility for drinking is generally diminished to a considerable extent, and sometimes eliminated, but each alcoholic, each drinking episode, and even each act of drinking must be judged separately. The judgment must be made in each case in the light of the alcoholic's condition of body, mind, and soul; but the honest and enlightened testimony of his own conscience is the best criterion we have of his responsibility. Since his condition and his craving are pathological we should tend to be lenient in assessing the subjective moral responsibility; and in the final analysis, the judgment must be left to a merciful God.

This is not the approach of the modern pagan psychologists and sociologists. This is the judgment of Christian theology on a grave moral problem of our day. Theology, supreme human wisdom, orders and judges all things created in relation to God, Creator, Redeemer, and Judge of the world. In point of fact men are faced, almost daily, with the necessity of forming their judgment on this and countless other moral questions. Sobriety is but one of the several parts or subordinate species of the general virtue of Temperance. We have tried to indicate, in terse and rather informal outline, the guiding norms and directive principles of the theology of this virtue and of in sobriety, the vice opposed to it.

At the present time the national ratio of alcoholism is almost 4% of the population over twenty years of age. The theologian, much less the priest, religious, and lay apostle dedicated to the Christianization of secular life, cannot afford to be hazy in his notion of the elements involved in this pressing problem, especially the theological elements. Above all, let him remember that alcohol is good in itself; if it were not so good, so beneficial for man, men would in all likelihood leave it alone. It was not meant to be left alone, save for a good reason. Neither was it meant to be used, save for a good reason and in the right way: which means, ultimately, for the love of God.

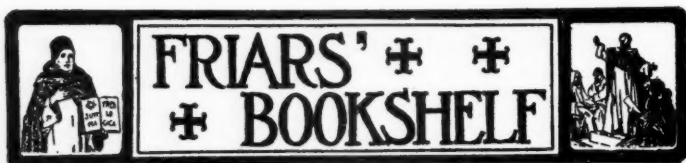
✠ BROTHER MALACHY DONLON, O.P. ✠

Brother Malachy passed away on the vigil of the Assumption in St. Joseph's Infirmary, Louisville, Ky., after a long illness.

Born in Fitchburg, Mass., on November 24, 1854, Brother Malachy entered the Dominican Order as a Lay Brother postulant in 1896, receiving the habit on October fifteenth of that year. He made his profession a year later in the hands of the late Very Rev. R. J. Meaney, O.P. Throughout his long life, Brother Malachy served in Holy Rosary Priory, Minneapolis, Minn., St. Vincent Ferrer Priory, New York, St. Dominic's Priory, Washington, D.C., St. Patrick's Church, Columbus, Ohio, Dominican House of Studies, Washington, D.C., and St. Louis Bertrand's Priory, Louisville. He was stationed in the latter place for over thirty years.

Before entering the hospital on July eighth of this year, Brother Malachy made every effort to continue his work. He received the last rites of the Church from the Rev. George B. Connaughton, O.P., who as a boy had served on the altar under Brother Malachy's charge. On the afternoon of August sixteenth Brother Malachy's body was brought to St. Louis Bertrand's Church to be viewed by the faithful. On the following morning a Solemn Requiem Mass was offered by the Very Rev. Matthew P. Hyland, O.P., Prior of St. Louis Bertrand's Church, assisted by Rev. G. B. Connaughton, O.P., also of St. Louis Bertrand's, as Deacon, and Rev. Thomas E. Hennessy, O.P., of the Dominican House of Studies, Washington, D.C., as Subdeacon. The Reverend John A. Foley, O.P., former Prior of St. Louis Bertrand's, delivered the eulogy. Burial was in St. Rose Cemetery, Springfield, Ky., where the committal services were read by the Very Rev. C. A. Musselman, O.P., of St. Rose.

Dominicana extends its sympathy to Brother Malachy's brothers and sisters. May his soul rest in peace.



MEDITATIONS ON THE GOSPELS. By Bishop Ottokar Prohoszka.
Translation by M. De Pal. Westminster, Maryland, The Newman Press, 1951. pp. vi, 827, with indices. \$5.50.

Cardinal Mazella declared of the young priest Ottokar Prohoszka that his mind was so strong that it would impress millions. He added that "if he were a heretic he would disturb no fewer." Born in 1858, he was ordained in 1881 and in 1905 consecrated Bishop of the very poor diocese of Szekesfehervar in Hungary. He died in 1927. As a seminary professor he had insisted that "independent regular meditation" was necessary to anyone who aspired to the priesthood. This book of meditations is proximate fruit of his own meditations, meditations that stimulated him in the pursuit of his career as social-minded scholar, lecturer, author, and bishop. His own holy and laborious life exemplifies what is a recurring theme of his meditations, namely that one's meditations should produce external fruit. The Dominican watchword, "Contemplate and pass on to others," includes the holy Bishop's notion.

Meditations On The Gospels first appeared in 1931. It originally appeared as three separate volumes. Those three volumes have now been reduced to one. There is a handy index of the contemplated Gospel texts to be found at the end of each volume. There is also a listing of the meditations that treat of the Gospels allotted to each Sunday of the year, this listing conveniently arranged at the end of the book.

The meditations follow the chronological order of the Gospels. They make timely applications of the eternally pertinent Gospel texts, for Bishop Prohoszka was a man of our day, well aware of our problems and our shortcomings.

The Bishop's prime message is a strong one, one to stir the slothful and make firm the weakling, and, since we are all so to a greater or lesser degree, we can all gain vigor from the strong meat he serves. He would have the Christian laugh to scorn the world's values, uplifting others by Christlike living, not by moralizing. He would have us despise pusillanimity because Christ loves us. He would have us

full of energy and joy, the fruit of the sacraments. He would have us live what we believe, secure in the knowledge that when God commands He also gives the strength for the accomplishment of His commandments. Finally he would have us realize it is our character and not our career that matters. As the Bishop put it: "What is the use of a lovely tombstone?"

Bishop Prohoshkas' style is simple, direct, sometimes powerful, often cryptic enough to demand close attention in the reading. The book is not meant to be read casually, one section after the other. It is a book of meditations, each to be sifted and pondered. A reading of the meditations should show one how to meditate independently, to soar away on one's own thoughts on the Gospels. We need to learn to soar that way, for, as St. Frances Cabrini said, "the road of this life is so difficult that we need to learn to fly."

We then add our small voice to the hearty approval of Fr. Gillis. He has said that this book would be part of his library were he forced to finish his days on a desert island.

V.M.R.

THE CASE OF THERESE NEUMANN. By Hilda C. Graef. pp. 162. The Newman Press. Westminster, Md. 1951. \$2.50.

In the nature of the case, this book is bound to bring controversy, and it seems likely that the controversy will become heated. Miss Graef presents a short account of the life of Therese Neumann, the well-known Bavarian stigmatist, in which she not only withholds the usual approbation, but plainly indicates her doubt of the presence of supernatural activity.

The first few chapters of the book are written as biography. Subsequent chapters consider, in order, various of the phenomena connected with the Konnersreuth case, and attempt, in each instance, to throw some light on them from the author's point of view. So the miraculous cures, the stigmatization, the visions, expiatory sufferings, mystic states and other aspects of Therese Neumann's spiritual life are considered in succession.

The problem faced by anyone who wishes to judge the book are almost insurmountable, at least at the present time. In the first place, it would seem necessary to distinguish the case discussed in the book from the manner of discussion, and to judge each separately. However, no definite judgment of the case can validly anticipate the judgment of the Church, and this judgment has not yet been made, and an approbative judgment by the Church will almost certainly not be forthcoming for many years. That leaves the reviewer with the prob-

lem of judging how the author has handled a discussion of a case whose essential nature cannot be established.

The book has already received definite approval from some quarters and sharp disapproval from others. Not only have the author's interpretations been challenged, but the facts and authorities cited also. However, the book has the imprimatur of the Archbishop of Birmingham.

One point may be noted in regard to the discussion by the author. Her thesis would have been more impressive if she had been able to manage a completely impartial manner. Throughout the book there is no doubt that she is arguing against the authenticity of the phenomena, and some of the arguments seem forced. Although she expressly concludes, not to outright rejection of the supernatural explanation, but only to caution in judging, it is clear that she herself has taken the negative side.

There is no hesitation in recommending the book to anyone interested in the case of Therese Neumann, or in similar cases. The author, whether one agrees with her conclusions in this book or not, is recognized as competent in the field, and she has had excellent advice and assistance. The fundamental point of the book, namely, that a conclusive judgment must be left to the Church, is always well made. M.S.

ANCIENT CHRISTIAN WRITERS. Against the Academics. By St. Augustine. Translated by John J. O'Meara, Ph. D. Westminster, Md., The Newman Press, 1950. pp: vi, 213, with notes and index. \$3.00.

Shortly before his baptism, St. Augustine felt it necessary (as do many in our present age who formerly held false religious or political views) to expose and rebuke the errors which he had assimilated over a period of thirteen years. His work, entitled *Contra Academicos*, was directed against Cicero's *Academica*, a school which was skeptical in thought, teaching that everything was obscure and uncertain, that man was unable to find truth but only capable of working toward that end (the possession of truth) which was in itself unattainable. Consequently, the book is philosophical in content with the arguments therein carried on, for the most part, in dialogue form.

The pen of Doctor O'Meara has effected a clear and stimulating script, a result which is not often found in translations of St. Augustine. For the reader he has supplied this little known work with an

excellent informative introduction. His notes are copious, and with few exceptions, complete.

Whether in quest of truth or interested in the works of the Fathers, one will find *Against the Academics* timely reading. J.F.

A SHORT LIFE OF OUR LORD. By Patrick J. Crean, Ph.D. Westminster, Md., The Newman Press, 1951. pp. xii, 230, with maps and illustrations. Cloth \$2.50, paper \$1.25.

The first shall be last. This little book is the last published, but actually the first of a series of six volumes constituting the "Scripture Textbooks for Catholic Schools." All the others have been reviewed in recent issues of *Dominicana*. Fr. Crean's *A Short Life of Our Lord* is just what the title indicates, short and general. This is because it is intended for beginners in the Scripture course, students in junior high school. Where the whole series is used it will be found that the other texts are more and more detailed as the students progress, so that at the end of the six-year course the students should have a very good picture of the whole Bible.

Certainly no one will find any great fault with this work. American students will perhaps notice only two difficulties, the transcription of Hebrew money into pounds and shillings, and the comparison of the Sea of Galilee with Lough Neagh and Loch Lomond. Nor should anyone find any fault with the idea behind the whole series—to give high school students a better knowledge of the Bible. In these days when Catholic educators are striving to maintain a theocentric system in the face of naturalistic surroundings, they might well consider the inclusion of a course in Sacred Scripture. To be ignorant of the Scriptures is to be ignorant of Christ. M.J.D.

THE REFORMATION IN ENGLAND, VOL. I. THE KING'S PROCEEDINGS. By Philip Hughes. New York, Macmillan Company, 1951. pp. xxi, 404. \$6.00. With indices and plates.

In his three-volume *History of the Church* Father Philip Hughes proved himself an historian of the first rank. Further evidence of his ability is afforded in this splendid account of the beginnings of the religious disaffection in England.

The book covers the crucial period between 1529 and 1540; Father Hughes examines all the factors which led to the success of Henry's withdrawal from Rome. How was it possible, in the short space of six or seven years, for an almost solidly Catholic nation to break from its thousand year old Catholic tradition? The King him-

self, bluff Prince Hal, was undoubtedly the guiding star in this tragic episode. The monarch's evil genius is portrayed vividly and sharply in a brief paragraph: "The king's proceedings": the Reformation in England was just that; and that the proceedings were indeed the king's was what gave the revolution life, and ensured its success. His was not the only intelligence active in the design; Henry VIII did not create factors in the national life, those elements in the mentality of the Englishmen who were his most important subjects . . . but it was the king who initiated all, who first willed that there should be changes, decided what these should be, and when they should begin; it was he who chose Thomas Cromwell, the planner of destiny; . . . it was the fact that these proceedings were the king's that secured them, in the most delicate moment of all—the moment when they were first proposed—from any immediate show of hostility in the nation . . . and it was only because the leader of the revolution was actually the king . . . that, amid a thousand hidden dangers, the revolution was brought to a success."

In seven swift and solidly documented chapters, the author scans the full and intimate scope of English life just before the storm broke. We are given an exhaustive picture of England's unevenness of population, the lopsided distribution of the parishes, conditions in the greater and lesser monasteries. He turns next to the thought and literature of the time, and here his powers of insight and analysis are remarkably in evidence. So much has been written concerning the causes, nature, and effects of England's defection from the ancient faith, that the reader is amazed at Father Hughes' quiet, precise, irrefutable logic, dispelling with finality the hoary mists of inaccuracy and distortion, long presented as objective history.

This book is unique as well as carefully constructed. Belloc put his genius to work, tracking down the innermost heart and inevitable course of the Protestant Reformation. Father Hughes adds to Belloc's penetrating analysis a consistent and painstaking erudition. Never dull or pedantic, he is always satisfying to the reader who expects and looks for authenticity of source materials. We await with eagerness the second volume of *The Reformation in England*. J.J.L.

LILY OF THE MARSHES. By Alfred MacConastair, C.P. New York, Macmillan, 1951. \$2.75.

"It is a sin. God does not want it" were the only words which Maria Goretti at the age of twelve answered the tempter who would rob her of the virtue of purity. For this brave act in the face of sure death the young child of the Pontine Marshes, following in the foot-

steps of St. Agnes, attained the crown of the Martyrs.

Irish-born Father MacConastair has given a full report of the life of this new saint, attained through a visit to the places where this girl rose to such great heights of virtue. This Passionist Father has talked to the members of his Congregation who have had so much to do with the life of this little Saint and her canonization in June, 1951. The Congregation of the Passion figured throughout the life of Maria Goretti, having ministered the sacraments of Baptism, Penance, Holy Communion and Extreme Unction to her. In the church of the Passionist Fathers in Nettuno, Italy, the remains of this virgin of purity remain today for the veneration of all.

The life which little Maria led should be an inspiration to the children of our time. Also, the parents of this modern generation should look to and pray to this new saint of the virtue of purity for guidance in raising their families in the love of Jesus and His Immaculate Mother: a love which the Goretti parents had instilled in their children from youth. Virtue is not something which just happens. Rather, it is built by such daily acts as the young Saint exercised constantly in regard to both herself and her neighbor. Nothing could dissuade her from the right path when God gave her the test for the reward of the crown of eternal life.

One of the few biographies of the young Italian Saint in English, *Lily of the Marshes* certainly should be interesting to all both young and old. It is a story told in a simple manner of a simple girl in her attainment of the crowns of virginity and martyrdom. The account of this poor girl which Father MacConastair portrays should be the guiding light to all those who would say that poverty is an obstacle in the path of a virtuous life. In this book the author related many new facts which give a complete biography of the twelve years of Maria Goretti. May the "blameless daughters of America" to whom this work is dedicated recognize their new intercessor in heaven through the knowledge offered by Father MacConastair. T.M.

STEPPING STONES TO SANCTITY. By Lawrence G. Lovasik, S.V.D.
New York, Macmillan, 1951. pp. 151, with appendix. \$2.25.

Written in a style which is delightfully simple and understandable, this devotional book is designed for the spiritual reading and meditation of all who have pledged themselves to the attainment of sanctity, lay people as well as religious.

In the various chapters of his work, Fr. Lovasik beautifully treats those "stepping stones" which all men have at their disposal: the Holy Eucharist, Prayer, Love of Neighbor, and Devotion to

Mary. Through these we attain to the perfection of Christian life—the love of God and our neighbor. “There are no labors too great for a loving heart, for where there is love, there is no labor . . . with God’s grace it is a labor of love.”

Particularly devoted to religious, the chapter on “Sanctity Through Religious Profession” recaptures all the fervor of first profession in religious life and is a refreshing recollection of the duties and obligations of those who have pledged themselves to the perfection of Charity.

The appendix is devoted to a Spiritual Examination and prayers which can be profitably and conveniently used for regular daily devotion or for the monthly spiritual retreat.

It should be noted that the account of the incidents reported to have taken place at Lipa City, Philippine Islands are to be read in the light of the recent pronouncement of the Philippine Hierarchy, which declared that there was no evidence of the supernatural in these occurrences. J.A.D.

BETTER A DAY. Edited by John P. Leary, S.J. New York, Macmillan Company, 1951. pp. vii, 341. \$4.00.

“Better a day, O Lord, in Thy courts than a thousand others” is the simple theme reflected in these lives of fifteen saintly brothers of the Society of Jesus.

The authors, Jesuit priests and seminarians, have drawn their subjects, “almost at random,” from the four corners of the earth, out of the four hundred years of Jesuit history. The result is a variety in story and style which the reader will appreciate.

There is the tale of Brother Nicholas Owen who built hideaways for hounded priests in the Catholic manors of Elizabethan England. His contemporary, Brother Dominic Collins mounted the gallows in Ireland for a like treason. Brother Patrick Harrick’s was a life wholly offered in God’s service as a humble porter for a Jesuit community in San Francisco, while, on the East Coast, Brother Francis Schroen consecrated his artistry in painting in religious institutions. In Japan, Saint James Kisai and Blessed Leonard Kimura watered the seed of Christianity with their blood, as did Saint Rene Goupil in our own land. These and other accounts of heroism, be it heroic martyrdom or heroic monotony, are told in so vivid a manner as to render the commonplace no less engrossing than the extraordinary.

Best of all, these brief biographies sketch in full perspective the vocation to the laybrotherhood, one not readily comprehensible even to the faithful. The brother is called to specialize in being ordinary.

He recognizes that any job done often enough becomes monotonous. By choosing the ordinary, by preferring the retirement of the sacristy to the renown of the pulpit, he protects himself from the boredom of the extraordinary. That is the secret which stories such as these reveal.

Merely as a significant contribution to vocational literature, the book is an accomplishment. May it bring the Society many worthy successors to these fifteen.
D.M.N.

FATHER PAUL OF GRAYMOOR. By David Gannon, S.A. New York, Macmillan Company, 1951. pp. x, 372. \$4.00.

Graymoor, the home of the Friars of the Atonement, stands as a monument to its holy Founder, Father Paul Francis. Like an historical battleground, it reechoes the hardships and sufferings which this holy man encountered in founding the Society of the Atonement. Beginnings are always difficult, and Father Paul, quick to realize this, was ever ready to make any sacrifice, physical or otherwise, in order to establish his society on a solid foundation.

The complete and interesting account of the life and labors of Father Paul Francis is here made accessible to all. His entire life was marked by an unconquerable desire to see all men reunited to Christ and His Church. It was with this purpose in mind that, while still an Anglican, he founded the Society of the Atonement. His own conversion to the Catholic Church was the cause of no little disturbance to Protestants, and one of great joy to numerous Catholics who had closely observed with interest the progress of the Society. For many years after his conversion, he was the subject of much controversy. His charity and wonderful trust and faith in God enabled him to endure the many trials occasioned by his entrance into the Church. To many, Father Paul was an "erratic priest" whose lofty ideals were impossible of attainment. Yet despite the opposition and humiliations, his cherished hope of the "Reunion of Christendom" had far-reaching effects through the establishment of the "Chair of Unity Octave." The aim of his whole life may be summed up in the words of Our Lord: "That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us."

The author, Father Gannon, S.A., deserves a vote of gratitude for his presentation of the life-story of this pious and holy priest. He has taken exceptional care not to omit even the least detail in writing this biography. Coupled with this exactitude in presenting the complete picture of Father Paul's life, is the author's own literary style which makes the book delightful and interesting reading.

G.H.K.

FABIOLA. By Cardinal Wiseman. Rewritten by Eddie Doherty. New York, P. J. Kenedy & Sons, 1951. pp. 311, with notes. \$3.00

So immediate and phenomenal was the success of Cardinal Wiseman's classic, *Fabiola*, in the second half of the 19th century that many translations of it were published throughout Europe. Its character drawing was then considered to be remarkably life-like and its narrative to be invested with strong interest and enhanced by an urbane and limpid style. Due to the rapidly changing nature of the English language, the style had become somewhat obsolete and the action stagnant with intruding and distracting footnotes. Yet, because it did contain an inspiring story which was a definite contribution to historical fiction, Eddie Doherty rewrote the novel in a manner that emulates the style that captured the interest of those who read the original *Fabiola*.

In what was meant to be the first in a series of tales illustrative of different periods of the life of the Church, Cardinal Wiseman figuratively paints a panorama of that heroic virtue which was so characteristic of the early Christian martyrs. Truly nothing could deter them from continuing in the worship of God. Holy Communion and the Sacrifice of the Mass became such an integral part of their lives that they retreated to the inner darkness of the subterranean catacombs rather than forego these daily devotional exercises when the persecutions of the Roman empire threatened. For the love of Christ and His Church these Christians demonstrated a courage and a love that motivated an effervescent desire for martyrdom. With a strong faith in God and the utmost confidence that He would give them strength proportionate to their trials they endured tortures that they knew were beyond the ordinary strength of humans. The final reward or punishment of each individual, especially that of *Fabiola*, and the victory of preserving the faith against every conceivable attack of the devil and his collaborators are portrayed as significant manifestations of God's justice, mercy, and providence. S.A.

THROUGH MY GIFT. The Life of Mother Frances Schervier. By Theodore Maynard. New York, P. J. Kenedy & Sons, 1951. pp. 318, with bibliographical note. \$3.50.

In reading a religious biography, one always judges the interest and readableness of the volume according to certain, almost automatic, standards. The subject of the biography must necessarily have led an unusual life; otherwise, the life story will be unworthy of narration. The author must have a reputation which will adjudge him as

qualified for such an undertaking. And lastly, the style of the author and the format of the book must be such that it will hold the attention of the reader. We may never read a religious work for mere entertainment. Of course, many such books are entertaining and very relaxing. Yet, entertainment as such must never be the principle intention of the author. His primary aim is to propose to our consideration and contemplation certain spiritual goods whereby we may better advance to our final end, eternal happiness.

This work, the latest production from the very prolific pen of Theodore Maynard, happily fulfills all these necessary qualifications of a splendid religious biography. The subject of the work, Mother Frances Schervier, led a very unusual and complete life. Focusing all her energy and talent on realities transcending those of this world, Frances Schervier sought only the service of the Master, and refused to allow anything or anyone, even the great Bismark, to stand in her path. Ever obedient to the voice of authority, the Church, she forsook an adolescent desire for the strict contemplation of a Trappistine, and undertook instead its antithesis, the extremely active apostolate to the sick and the poor. Her sincerity of purpose, and her fortitude in the service of God might well be judged by the wonderful growth of her community of Franciscan Sisters. Her spirit has travelled from her native Aachen all the way across the Atlantic Ocean to the New World. And today one need only witness the marvelous work still carried on by the Sisters of the Poor of St. Francis to know that the unconquerable, self-sacrificing spirit of their foundress lives on, burning as in a precious brazier before the tabernacle of the Lord.

As for the author, Theodore Maynard, the mere mention of his name should be sufficient to awaken a lively interest. In two decades of work in the United States, his name and reputation have steadily grown until they have now reached a very enviable status. Theodore Maynard ranks as one of the most prominent Catholic writers of the day.

The style of the author and the general form of the work add greatly to the profit and pleasure to be gained from a perusal of this book. Maynard's mode of narration permits us to enter into the spirit of this colorful biography by, as it were, drawing back the cloak of time so that we might consider ourselves as interested contemporary observers of a drama of a century ago. His vividness and clarity of expression constantly whets the literary appetite and enlivens the personal interest of the reader. All aspects taken into consideration, the

literary world cannot but render a decision that *Through My Gift* is yet another work fully justifying its author's reputation.

W.J.D.B.

THE VITAL CHRISTIAN. By Fulbert Cayre, A.A. Translated by Robert C. Healey. New York, P. J. Kenedy & Sons, 1951. pp. xiv, 137. \$2.00.

Father Cayré writes for the layman who has the terrific task of saving his soul in our modern world where so many things seem to lead him directly away from God. The book presents a new kind of spirituality, we are told, a program of practical mysticism worked out to fit the needs and answer the problems of the sincere, thoughtful Christian. The basic virtues of humility, justice and charity are molded into a spirit for the layman, stripped of the monastic cast which characterizes so many forms of spirituality, tending to discourage the layman in his climb to sanctity. The author himself describes this spirituality: "The Christian Credo, penetrated by piety and turned towards action." No particular directives or specific details are proposed; rather we find principles which will guide the modern Christian in living a strong and deep spiritual life.

All this is accomplished with amazing brevity. Often the reader is led through a torturous succession of subordinate clauses which confine the matter of whole theological tracts within the limits of a single sentence. Most laymen, for whom the book is intended, could not but find much that is in it bewildering and far beyond their grasp. The ideas set forth are not, perhaps, overly difficult, but the mode of expression and the ungainly literary form certainly obscure these simple ideas for those uninitiated in theology. Father Cayré packs so much into a predication that, after a few pages, the reader's interest is bound to lag. Unfortunately, this work is no better than the typical translation from the French.

Father Cayré's notion of the Rosary can hardly be left to stand unchallenged. "The Rosary is merely a grouping of these lovely formulas by tens. . . . Meditation on the mysteries adds a very precious doctrinal element, but one which is not absolutely required to give these repeated formulas their full meaning." In the light of the fact that the meditation on the mysteries is the very form of the Rosary, that which makes the Rosary to be the magnificent prayer it is, the statement is decidedly unusual and seemingly erroneous.

The Vital Christian certainly makes profitable reading for anyone. But the intimation that the layman has been without any sort of effective method of spirituality until this book has come along, is a

ridiculous pretension. Actually there is nothing in it which has not been treated before and by greater masters. If the book had never been published, it would never have been missed. L.K.

I HAD TO KNOW. By Gladys Baker. New York, Appleton-Century-Crofts, Inc., 1951. pp. viii, 309. \$3.00.

The story of a conversion is never dull or uninteresting. In each we are able to bear witness to the wonders of God's Grace working in the soul of an individual. Gladys Baker's life is typical of man modern: rich in all the luxuries of the American way of life, hemmed in on all sides by materialism and yet seeking the "why" of existence. *I Had To Know* tells of a woman's search through the by-ways and highways of life, investigating various cults and creeds, always looking for the one true faith. Her investigation brought her to Freud and Adler; the supernatural, and the ethics of life as viewed by Bertrand Russell, George Bernard Shaw, and G. K. Chesterton. Finally she reached the Catholic Church, and there to find peace, consolation and the answer to all her queries.

Gladys Baker was born in the South. Like most Southerners, her family was Democratic and its church Episcopalian; but as she herself says, "You wouldn't have called my family faintly religious." After receiving an excellent education, she entered the field of journalism. First she worked in the deep South and later as foreign correspondent for a syndicate of Southern newspapers. It was while she held this position that she rose to national prominence and made journalistic history by obtaining hitherto unavailable interviews from Mussolini and the Turkish dictator, Kemal Ataturk.

In 1942 she met and married wealthy industrialist, Roy L. Patrick from Burlington, Vermont. Shortly after her marriage she was stricken with a serious malady, for which medical science has yet to discover a cure. It was during this period that she began her thorough investigation of Catholicism. Hour upon hour, in hospital after hospital, she read through histories of the Church and autobiographies of famous converts. Convinced that she finally had within her grasp the answer to her *I Had To Know*, Gladys Baker sought admittance to the Roman Catholic Church.

Through the efforts of her friend, Gretta Palmer, Bishop, then Monsignor, Fulton J. Sheen was asked to meet and instruct her. It is here that we get a first hand glimpse of Bishop Sheen, his dynamic personality and the instrument of God he truly is in dealing with conversions.

An interesting and engrossing life together with this first hand view of Bishop Sheen insures enjoyable reading for all. P.W.C.

THREE TO GET MARRIED. By Most Rev. Fulton J. Sheen. New York, Appleton-Century-Crofts, 1951. pp. 310. \$3.00.

In this latest of his many books Bishop Sheen has combined his vast knowledge of the theology of marriage with his famous faculty for deft phrases and accurate comparisons to provide the young couple with a wise and useful guide to marital happiness.

When modern fallacies about the nature of love and marriage are examined in the light of the sublime teachings of the Church, their shallowness becomes immediately apparent. Freud, in particular, is subjected to a close scrutiny and his departure from the traditional views of the Church is thus succinctly summed up by the author: "Freudianism interprets man in terms of sex; Christianity interprets sex in terms of man."

It takes three to get married, according to Bishop Sheen (and you can almost hear him say it), a boy, a girl, and a God. In every marriage there must be the lover, the beloved, and Love Itself, if that marriage is to flourish and bear fruit. Without God, love is mere selfishness.

This volume, however, is not just for those who are contemplating marriage or for young married couples alone. In the final chapters, Bishop Sheen deals with the problems of those husbands and wives who, after years of life together, feel that their love has grown cold. Again the solution is to be found in Divine Love and in the patient acceptance of what the author calls "the Dark Night of the Body." The modern would seek a new love; the Christian recaptures the old one.

As a concise summary of every phase of Christian wedlock, *Three To Get Married* is highly recommended to all who would live the kind of married life which Christ intended. E.R.D.

BEYOND EAST AND WEST. By John C. H. Wu. New York, Sheed and Ward, 1951. pp. viii, 364. \$3.50.

Beyond East and West is the spiritual autobiography of John C. H. Wu, eminent Chinese scholar, philosopher and jurist and former Chinese Minister to the Holy See. Like all such works, it takes its essential focus on the workings of the Holy Ghost in the life of the author and considers every event of importance in the light of Divine Providence with a truly oriental delight in the intricacies of the Plan of Heaven.

There are two factors that must be considered of paramount importance in any spiritual biography or autobiography: the degree

of spirituality attained by the subject and the author's ability to portray properly the growth of charity throughout his physical and psychological development. The lives of the saints are approved by the seal of the Church, but the lives of men still *in via* can be judged as edifying only in so far as they themselves declare their love of God and their intention to strive for complete unity with Him. Of course, a man's actions must support his claim: "You shall know them by their works."

Dr. Wu, in charting his own spiritual journey, speaks eloquently of his love of God the Father—or Mother, as he prefers to conceive of Divine Mercy. His fourteen years as a zealous son of the Church bear sufficient evidence of the sincerity of his profession of Faith and Charity. The truth of St. Augustine's words, "Thou hast made us for Thyself and our hearts are restless till they rest in Thee," is evident from the very first pages of Dr. Wu's story and is brought to full realization in his wholehearted acceptance of the Faith and his abandonment of all that was false and misleading in his past life.

When John Wu relates the steps in his spiritual journey, he attempts to reproduce for the reader a facsimile of God's Providential designs for him: a laudable aim indeed. But at times he does it in such a way as to obscure the essential distinction between what is really a cause and what is only a condition or coincidence. The reader can hardly be expected to understand and profit by the author's experience if he is misled into taking the minor circumstances of his life as the really important factors of his conversion. Just how important was it to John Wu's conversion that he was named John? The reader will find it difficult to be certain.

It is impossible for the ordinary reader to appreciate Dr. Wu's spiritual development in only one reading, so full has been his life. As a well educated Chinese of means and talent he was steeped in the traditions of Confucius, Zen and Buddha. He became a Baptist in 1917 and developed a great love of the Scriptures, but when he came to America to study law, his Christianity suffered. His friendship with Oliver Wendell Holmes sapped the strength of his former apostolic spirit and piety. He did manage, however, to do his own thinking even in the face of Justice Holmes' insidious philosophy. When John Wu returned to China he worked zealously for the welfare and progress of his people, but at the same time he sank gradually into his lowest spiritual state. From these depths he saw the light of Divine Mercy through the instrumentality of Cardinal Newman and Giovanni Papini.

Dr. Wu writes of the interplay of these forces in a surprisingly

smooth English style. His poetical images, his philosophical grasp of principles and his legalistic handling of facts combine to make a story, moving, interesting and profound.

If the work suffers any defect, it is in dwelling too much on Justice Holmes, or in pointing too often to personal triumphs in the legal and literary worlds. This latter tendency at times smacks of egotism. However such a judgment is difficult, for true humility recognizes gifts as well as deficiencies. It is that illusive question of emphasis.

Beyond East and West is destined to convince many a wondering soul that he was made for God alone and will only rest in union with Him. Because of Dr. Wu's extremely wide culture, which includes the contemplative serenity of the Orient and the energetic initiative of the West, his life has a universal appeal. *Beyond East and West* offers to the restless modern mind a unique insight into the eternal truth of God's Love and Mercy.

W.P.H.

EUGENIO PACELLI: POPE OF PEACE. By Oscar Halecki. New York, Creative Age Press, 1951. pp. xv, 344. \$3.50.

Here is a biography guaranteed to bring sadness to all those who yearn for peace among nations, for it is the story of the world's continual rejection of the only workable peace plan—the plan submitted by the Vicar of the Prince of Peace, Pope Pius XII. But if this book does cause the reader sadness, it will also incite strong feelings of admiration for the tenacity and personal courage of Pope Pius XII in the face of Fascist encirclement, Nazi brutality, and Communist attack.

Pius, following St. Augustine, defines peace as the "tranquility of order." He has always insisted that the most important principles of peace are justice and charity, which he describes as "two pillars upholding civil society and without which real peace is impossible." These principles are the fundament upon which Pius XII has labored tirelessly to restore peace to the earth. Through diplomatic channels and encyclicals he has condemned unjust aggression, nationalism, racialism, and all such evils which so serve to scourge mankind.

The author, Professor Halecki of Fordham University, is a noted historian and well qualified for this important study of the Pope in his rôle as peacemaker. He has succeeded in unifying hundreds of events into one central theme—that Pius XII has a greater understanding of world problems and has done more to solve them than any other contemporary.

One chapter of unusual interest discusses the late President

Roosevelt's correspondence with the Pope during the war. One astonishing letter is revealed in which Roosevelt requested a public message supporting Stalin. In return, the President would seek to remove the "suspicions" which separated the Pope and Stalin. Furthermore, he envisaged religious freedom in Russia after the war.

Equally interesting is the author's somber speculation concerning Papal abdication should Rome fall to the Russians. The new Pope would rule from Canada, perhaps, while Eugenio Pacelli would remain in Rome to face the forces he has crusaded against for so many years.

J.H.M.

MUSIC FOR GOD. By Theresa Weiser. New York, Philosophical Library, 1951. pp. 271. \$3.75.

The interplay of nature and grace in a soul never fails to make inspiring reading when it is portrayed by a sensitive writer. The soul of Anton Bruckner was brilliant by nature and docile to the sweet urgings of the Holy Spirit. His entire life was devoted to the realization of his ideal: the linking of man to God by his music. His own love for his Maker we can sense in all his compositions from the majestic *Mass in C Major* to the tender *O du Liebes Jesukind*. It is not difficult to see then how his life offers broad and fascinating vistas to the biographer and Theresa Weiser has searched out these vistas in her *Music For God*. Her work is a fictionalized biography with the added element of typical characters, the author presenting us with the type of Bruckner's friend and foe, enthusiast and critic.

The results of such a method do not appear to this reviewer to be altogether satisfactory. The author at times shows flashes of a spiritual insight, but more often she allows herself to become immersed in incidentals, thereby spoiling the basic unity that such a work should have.

The author's aim "... to show the growth in spirit of a man whose life was dedicated to the glorification of God through his music" (p. vii), while most praiseworthy in itself, was apparently too ambitious for Miss Weiser. Anyone who is so lacking in theological training as to refer to the Holy Eucharist as "the Mystical Body" (p. 204) appears indeed presumptuous in attempting to trace the progress in sanctity of an inspired soul. Bruckner's life deserves much better treatment than the present author has been able to give it.

J.F.C.

THE CATHOLIC UNIVERSITY OF AMERICA, 1903-1909. The Rectorship of Denis J. O'Connell. By Colman J. Barry, O.S.B. Washington, D. C., Catholic University of America Press, 1950. pp. vi, 267, with notes and illustrations. \$3.00.

This is the fourth in a series of volumes concerned with the growth of the Catholic University of America. Like its companion volumes, this one limits itself to a short span of time—1903-1909, and describes in detail and with frankness the ups and downs of the young but rapidly growing institution.

The book is biographical as well as historical. For it treats of the background and personal qualifications of the man destined for the position of rector, Denis J. O'Connell, later Bishop of Charleston, South Carolina. That the affairs of the University were in capable hands during his rectorship is evidenced by the fact that prior to his election, O'Connell had been rector of the North American College at Rome and agent of the American hierarchy to the Holy See.

The author lists four outstanding achievements made during O'Connell's tenure of office: the establishment of an annual diocesan collection for the institution, the introduction of undergraduate instruction, the settlement of constitutional difficulties and the organization of the National Catholic Educational Association. These efforts were realized after much hard work and by overcoming other difficulties, especially financial problems which very nearly ruined the fruit of twenty years labor.

The author has obviously taken pains in his search for the material contained in this book. The result is an informative, factual and very interesting volume made easy to read by his smooth style. M.J.C.

PACIFIC HOPSCOTCH. By Sister Maria Del Rey. New York, Charles Scribner's Sons, 1950. pp. x, 181, with illustrations. \$3.00.

Like many other veterans of the past war, Sister Maria Del Rey returned to the Far East not to reminisce over the past, but rather to see the progress that has been made, and discover what the future may bring. *Pacific Hopscotch* is the result of her trip of a year's duration to the various missions that are staffed by the Maryknoll Sisters. Since this account centers around the sisters and their work, it should appeal to a wide audience. It is not a book of dry statistics and geography, but a lively interesting account of the work of American women in unfamiliar places among relatively unknown people.

Sister Maria's journey starts at Kwatung, China and ends on the island of Hawaii. In the interim, she stopped at the Philippines, Palau, Japan and Korea—certainly a goodly number of places to report on. Yet *Pacific Hopscotch* is more than a mere travelogue. Sister Maria has spent eleven years in the Pacific area. In eleven years of teaching and aiding the natives, a missionary sees more than the monuments and industries of a country. Because of this intimate contact with the people Sister Maria has been able to bring to life those imponderables known as spirit and atmosphere which escape the usual writer. She has combined accuracy with warmth and hence, has produced an excellent book on the Far East and the missions.

While in the Philippines, Sister visited Lipa. Since the publication of *Pacific Hopscotch* an ecclesiastical board has written an unfavorable report of the "apparitions." Sister Maria's account is circumspect and draws no conclusions but rather reports on the people whom she met and what she saw while at Lipa. These few pages are more concerned with the devotion of the Philippine people toward Our Lady than the "apparitions."

Pacific Hopscotch is reading for enjoyment. If more books on the missions were presented so pleasantly, America would become mission-conscious and relish it. C.B.

THE PILLAR OF FIRE. By Karl Stern. New York, Harcourt, Brace and Co. pp. 310. \$3.50.

If this were merely the story of another soul coming to the last turning of a long long road and finding there and embracing Holy Church, one might be tempted to say, "Well, here's another conversion story," and let it go at that.

The Pillar of Fire, however, is a good deal more than just another conversion story. And it is told by a man sensitive to beauty, truth and goodness, by a man endowed with a penetrating and ever-searching intelligence. This book was written, says the author, "not only to explain how I became a Christian, but equally to help Christians understand their brothers, the Jews." It is not surprising that Dr. Stern succeeds better with the second aim than with the first. In his foreword he says that the story of a conversion is a foolish undertaking for another reason; no convert knows very much about his own "story." He knows what he did, and when; he knows who influenced him. But the guiding hand of God is always invisible, the sweet influence of grace is ever a mystery, and the effect of the prayers and sacrifices of souls the world over cannot be measured.

The convert can tell the wonderful story of what happened to him only from his perspective, he cannot tell it from God's. The result is that the convert's explanation of his conversion is oftentimes quite baffling to others. When we come to that point in a conversion story at which the happy convert pauses and says, "And that's how I happened to become a Catholic," the most honest comment that we make is "Well, it's wonderful, but still it doesn't quite make perfect sense." Usually many factors are involved, only a handful of which can be identified. A true evaluation of each factor and influence is utterly impossible. So you have a conclusion, the man's conversion, which makes perfect sense, flowing from premises which seemingly make no cumulative sense whatever. Such is the gift of faith. All this is known by Dr. Stern, of course, and he would say it better, but the fact is that he does leave it unsaid in his explanation. In all probability the title itself reveals Dr. Stern's attitude towards God's action in his life, and stands as his acknowledgement of the mercy of God towards him. "And the Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire: that He might be the guide of their journey at both times." (*Exodus 13/21*)

About Dr. Stern it may be said that he is a German Jew who was educated in Germany, received his training in psychiatry in Germany, and yet managed to escape fatal poisoning by the rationalism and skepticism of the German laboratory. That a Jew should become a Catholic is noteworthy enough. That this particular Jew should become a Catholic is extraordinary. *The Pillar of Fire* is the story of how it happened. As such it is necessarily the account of a thinking man's thought, of his soul-searching, of his anguish, particularly in the face of the desperate decision that confronts the Jew who has finally come to know the stunning truth that Christ was indeed the Messiah, that He was rejected, that His people wait today for Him, wait, wait, as for a street car that will never come. To become a Catholic or not to become a Catholic, that is the question. This is the problem that trapped Franz Werfel (*Song of Bernadette*), who wrote not long before his death these tragic words: ". . . (The) Jew who goes to the baptismal font deserts Christ Himself, since he arbitrarily interrupts his historical suffering—the penance for rejecting the Messiah—and in hasty manner not foreseen the drama of salvation, steps to the side of the Redeemer, where he probably does not at all belong, according to the Redeemer's holy will; at any rate, not yet, and not here and now." These are heart-breaking words surely, bewildering words in a way: how could Werfel possibly have learned to believe in the Messiah and still have missed entirely the intelligence of His

loving, forgiving Heart?

There was another trap too, the belief that it would be a betrayal of suffering Jewry to seemingly abandon them, particularly to become a Catholic. Here we have a grotesque distortion of love that puts man before God, but it is an error that is easily understood and sympathized with.

All this and more Dr. Stern describes tenderly, and yet painfully. The recent sufferings of the Jews have been grievous. The truth is that the Jews are a people who are nowhere very much loved. Anti-Semitism is as common as the headcold, and we do not need Dr. Stern to identify it among ourselves, among us who of all people should recognize in the Jews that tribe whose God Christ would be. It is not hard to recognize the tragedy which is the sequel to our having this God now for our own, we who were only grafted onto the tree. The Jews are altogether lost in the wilderness again, whether it be in a purely natural consecration to Zionism, or a humanistic consecration to dialectical materialism, or simply awallowing in the materialistic swamp of Merchandising.

This indicates where Dr. Stern's Catholic readers will come out: with a great gratitude to God for His indulgence with us, with a great sympathy for the Jews and a resolution to pray for them, with the conviction that we are not worthy of what we have received from Him.

Dr. Stern writes easily and forcefully. The publishers claim that *The Pillar of Fire* can be read as an adventure story or as the story of a quest and pilgrimage. Precisely what this means we leave to the reader, but presumably the notion is that the book can be read for its thought content or merely for the "story." I suppose it can, but the story in that case will have but little intelligibility. The reasoning goes pretty deep at times too. Dr. Stern has that broad learning and culture that we here in America can only admire, most of us. It is stimulating to the reader to follow the alert, thoughtful reactions of an intelligent man adrift in a world of contradictory teachings; it is fascinating to see him led from among so many false premises to the true conclusion. We should note too the author's solid humility; an autobiographical sketch of necessity has to be subjective in great part, but the reader soon realizes that this man's "I" has a very restrained and modest ring.

His observations are pointed and specific and refreshing. Did you ever know the prayer of a soul guided by faith to be likened to the supersonic waves emitted by the little bat? Or those complementary parts of the spiritual life, community and solitude, to be likened in

their creative impulse, to the two poles of an electrical element? Simple analogies these, but very fresh.

We owe Dr. Stern our thanks, less for the story of his particular conversion, which is surrounded by so many contingent happenings, than for the picture he gives of the recent sufferings of the Jews, especially under Hitler, and for the delineation he offers of the mentality of modern Jews, of their confusion and weariness, of their hopes, of the determination of their youth to re-establish in Palestine the race if not the religion, and also of the obstacles that separate them from Christ.

After you have read the book through, read the Foreword again. P.G.

THE RISEN DEAD. By Thomas H. Moore, S.J. New York, The Declan X. McMullen Company, Inc., 1951. pp. 185. \$2.50.

We are the risen dead. We must remind ourselves that as members of the Mystical Body, death for us is not ahead, but behind.

This is the central theme running through this book of spiritual reflections. Written by the Editor of the *Messenger of the Sacred Heart*, the entire work is an attempt to help present-day Christians, living in a pagan atmosphere, to rub elbows with the early Christians, who lived in a pagan world which was eventually absorbed by the new Christ.

Among those introduced by the author we find such bright lights of the early Church as Saint Peter, Paul of Tarsus, Saint John and Martha and Mary. There are meditations on the miracles performed by Christ and His Disciples. To show the full picture he also portrays the unbelievers, or as he calls them, the "Sophisticates" and the "Silversmiths."

There is no doubt that in this peaceless, unchristian world of ours, we should know more about the Giver of Peace and His Followers who knew the meaning of personal peace. This book, however, will add little to the knowledge of one who has done a goodly amount of spiritual reading. Religious, and even the laity well advanced in reading of this type, will find it of little value. As a primer for lay people not too far advanced in the field of spiritual reading, it could have great value as a stimulant for fostering interest in the early history of the Church.

Written in a style that tends toward tabloid journalism and employing a juvenile vocabulary, the book makes for easy reading. However, it lacks depth of thought and thought-provoking passages. Too

often the metaphors and similes which serve as an introduction to a profound happening in the life of the Church are too far removed from truth to serve as an introduction to truth. This modern style, which may appeal to some, does not appear to be the healthy modern style which the Pope has urged Catholic writers to employ. J.J.

COMMENTARY ON THE LORD'S SERMON ON THE MOUNT WITH SEVENTEEN RELATED SERMONS.

Volume II in The Fathers of the Church series. By Saint Augustine. Translated by Denis J. Kavanagh, O.S.A. New York, Fathers of the Church, Inc., 1951. pp. vi, 382, with introduction, notes, two appendices, and index.

"Not a few of our sacred preachers overlook in their sermons the Sacred Scriptures, the Fathers and Doctors of the Church. . . . Unquestionably that is wrong. . . ." So complained Pope Benedict XV in 1917 in his famous encyclical to priests. A facile, flowing translation marks Doctor Kavanagh's efforts as successful in placing a useful volume in the hands of the priest who wishes to emend one of the flaws of preaching which the revered Pontiff pointed out. This translation is well adapted to aid the preacher in overcoming this unholy lacuna, the absence of the Fathers of the Church in the modern sermon. First of all, this work contains Sacred Scripture, the Sermon on the Mount, and finally, the commentary from the pen of the greatest Father-Doctor of the Church. It is a Christian truism that the beatitudes must ever be preached. It is for us to note that they must be preached with the right emphasis and interpretation in these modern days when the naturalistic tendencies of Protestants blatantly assert that this sermon is the climax of Our Blessed Saviour's life. The commentary which covers nearly two-hundred pages gives us the Christian, Catholic exegesis of the fifth century. What more need be said? With this in mind we can see why the book is adapted to the daily meditation of the priest in such a way that his interior prayer, his own devotion to the Word of Christ, can overflow into his fruitful preaching of that Word.

The editors wisely saw fit to include in the first appendix the pertinent portions of the *Retractions* in which Saint Augustine reviews and annotates the commentary.

In judging this book from the advantages it has for the preacher, it would be wrong not to mention the seventeen sermons in the second appendix. They give us a fine illustration of the differences which exist between a written treatise and an oral discourse, between Saint Augustine as exegete and Saint Augustine as preacher. Ten of the sermons represent the oral delivery of the same matter treated by the

commentary: two are "On the Beatitudes" and one is "On the Lord's Prayer." The other sermons, well chosen to be sure, are treasure houses from which the preacher, bent on heeding the advice of the Holy Father, can draw suitable examples and quotations. From them he can acquire the necessary Patristic influence which should permeate the polished sermon. The titles are suggestive of their usefulness: "Holy Eucharist," "Baptism," "Taming the Tongue," etc.

The translator gives a sufficient historical and technical background in the introduction and has located all the scriptural references in the footnotes. The index, however, seems to be too brief: e.g., though one of the beatitudes is "Blessed are the poor in spirit . . .", there is no entry for "poor" or "poor in spirit"; nor is there any reference to "humility" which Saint Augustine defines so well in different places.

The value of this book rests not only in the high literary fidelity of the translation, but more important, on the fact that a usable version of this work of Saint Augustine is now available as a tool which the preacher can exploit with great spiritual advantage to souls.

A.G.

SUAREZ ON HUMAN FREEDOM. By Thomas U. Mullaney, O.P. Baltimore, Md., Carroll Press. pp. 198, with bibliography.

There is hardly any student of theology who is not aware of the century-old controversy between the Dominicans and the Jesuit congruists on grace and the divine causation of our free acts. Unfortunately, many manualists limit the discussion to a page or two thereby disillusioning the student and causing him to wonder what the basis for the dispute actually is. In the present work the author, a professor of Dogmatic Theology at the Pontifical College of the Immaculate Conception in Washington, D. C., has done much to clear up the problem at its very roots.

After pointing out that disagreements about things in the natural order can lead to disagreements about analogous things in the supernatural order, Father Mullaney states that "Thomists and Suarez disagree on the question of grace because Suarez misconceived the nature of man's freedom—a natural reality" (p. ix). The author observes that there are two propositions basic in Suarezianism to which Thomists will never agree, viz., that reason is not a *per se* cause of a free act and that "potency (or limitation) and act (or perfection) are not really distinct principles which divide being; rather whatever is, is of itself actual, in such a way that a thing which is also potential can have both aspects by reason of itself and not by reason of dis-

tinct principles which compose it" (p. xii). Suarez would have an extrinsic limitation coming from God as from an efficient or exemplary cause.

A strictly logical order of discipline has been preserved throughout the work. After an exposition of Suarez's teaching on human freedom and God's motion (given in so far as possible in Suarez's own terms), he goes on to expose the Spanish Jesuit's teaching on potency and act. In this first part of the work, the author has been content to expose merely the doctrine of Suarez without any attempt to read Thomistic teaching into it. Then, in the second part of the work the author criticizes the Suarezian teaching from the Thomistic standpoint.

Father Mullaney's book is not easy reading—his subject matter precluded that. It is, however, rewarding for all who would know the precise discrepancy between Suarezians and Thomists on one of the most vital questions ever debated by the minds of men. J.F.C.

MAN AND THE STATE. By Jacques Maritain. Chicago, Illinois, The University of Chicago Press, 1951. pp. x, 216, with index. \$3.50.

Jacques Maritain's latest work on political theory and political problems has all the characteristics and all the merits of his many works in that field. We will consider, first of all, some of those merits. It has the indubitable virtue of conveying, and this again and again, the "moral" character of politics and political theory. Its constant refrain is "freedom . . . justice . . . virtue." It has an excellent chapter on the Rights of Man, a chapter which also contains a clear and at times remarkably subtle summary of the respective rôles of Natural Law, *Jus Gentium* and Positive Law. The chapter on Church and State is noteworthy for its enunciation of the superiority of the Church, the freedom of the Church, and the necessity of coöperation between Church and State. One of the more refined virtues of the work is the author's great respect for the contingencies of history and of political activity.

Besides these evident merits, even more admirable in view of the fact that Maritain has an extensive non-Catholic public, there is also the universality of his scope. He applies his doctrine confidently in large and disparate areas in the field of politics—the elements of the political order; the notions of Nation, People, Community, Body Politic, State; World Government; state aid to education; the question of Sovereignty; radical minorities; rights and law. And he makes these applications with the background of immense reading in St. Thomas, and the later Scholastics and all of the moderns for the last

four hundred years. Of his familiar prose one can only say that for all its diffuseness it retains its customary grace and eloquence.

And yet, in spite of his great scholarship, mature learning, keenness of analysis, and eloquence, one never really feels safe with Maritain's political theory. The reason is because his work is continually highlighted by deviations from traditional theory, especially the great deviation which is his "Personalism." The political theory of Aristotle and St. Thomas is *not* personalistic, however carefully you may choose your texts. The vast majority of the relevant texts, and the most obvious ones, all support a strongly communal political theory which is a scandal to the moderns, even to modern Thomists. Maritain argues a strong and subtle case and his writing has the great attraction of conjoining scholastic learning with the noblest elements of liberalism, but he has broken with the clearly communal political theory of Aristotle and St. Thomas, and with the traditional and consecrated development of their thought. Many others have done the same things, and much more boldly, but they are not called Neo-Thomists.

Instances of this breach of tradition are: 1) the repudiation of the doctrine of sovereignty; 2) his "instrumental" theory of the State, and with it his opposition to the substantialist theory in which the State is a subject of right, a moral person; 3) his insistence upon the "democratic secular faith" as the foundation of the temporal order, a faith which subordinates dogmatic difference to a common practical creed which can be supported by various, even contrary, theoretical justifications; 4) the rejection of "thesis" and "hypothesis" in Church-State relationships and the substitution of analogical reasoning shaped by historical circumstances; 5) the implied repudiation of the traditional division of the good forms of government.

Yet to his credit it must be said that his political theory, in all its applications and in all its divergencies from traditional doctrine, has a beguiling consistency and plausibility. This consistency is the result of a single unifying principle—his carefully worked out "Personalism." Personalism guides his thinking about the nature of the State, and Church-State relationships. Personalism causes his sharp antagonism to the notion of sovereignty, with its suggestion of a power and right belonging to a whole which is in some way superior to the persons who compose it. Personalism is a primary dogma, a first principle, of the "democratic secular faith" and a presupposition for the dictum that "democratic philosophy appears as the only true political philosophy."

M. Maritain's work reminds one again that the political theory

of most modern, Catholic, Scholastic, Neo-Thomistic commentators is an incorrigible melange of Thomism and Liberalism. Of all the Liberals, Maritain is the most gracious, the most humble, and the most profound. Of all the Neo-Thomists he is the most respectful in his deviations, and the most untroubled. For he is moved by a sincere desire to bring to a world moving in political chaos—peace, order, and integrity of doctrine. It may well be that the accommodations he is making to the demands of the democratic mystique will be justified by history. But meanwhile we are reminded of the statement of a noted American Thomist that, while Maritain has the authentic "habitus Metaphysicus," he should never have become involved in political theory.

D.R.

INTRODUCTION TO PAUL CLAUDEL. By Mary Ryan, M.A. Cork University Press. Oxford: B. H. Blackwell, Ltd., 1951. pp. 111, with bibliography. 7/6 net.

The figure of Paul Claudel has loomed for many years as one of the chief figures in the contemporary renaissance of religious literature in France. Although his works have not been received with any great favor in this country (the Theatre Guild production of *The Tidings Brought to Mary* some time ago was received with coolness by the New York critics), Claudel nevertheless is one of the greatest religious poets of our day. And it is as a poet that Professor Ryan considers him. If his plays have been received with coolness, his poems have been completely misunderstood by many short-sighted literary critics. The present work should go a long way in explaining away many of the difficulties attendant in reading Claudel's poetry. Professor Ryan's work is a keen analysis and enlightening commentary on his odes and poems.

The plan of the book is quite simple. After a penetrating biographical sketch, the distinguished Irish woman of letters goes on to analyze Claudel's *Art Poétique*; and then in succeeding chapters treats his individual odes and poems. In her biography of Claudel, Professor Ryan is careful to point out the various influences that have chiefly affected her subject. Although his association with Rimbaud and Millarmé can in no way be minimized, still, as Claudel himself insists again and again, his "great book" was the Church.

The *Art Poétique* is indispensable to the reader who wishes to understand Claudel in all his depth and magnificence. Claudel himself refers to it as a work "which hardly anyone has understood." Now, thanks to Professor Ryan, this beautifully written, hauntingly spiritual work will be made available to all serious students of con-

temporary religious literature. Even her commentary must be perused slowly and thoughtfully, but it repays study.

Of Professor Ryan's treatment of Claudel's individual works, this reviewer has nothing but unstinting praise. Of particular interest are the *Corona Benignitatis Anni Dei* and the *Feuilles de Saints* which is "perhaps the most important and comprehensive volume of Claudel's lyric poetry" (p. 80). *Corona Benignitatis Anni Dei*, "The Circling Year of the Bounty of God" is made up of poems for some of the great feasts of the temporal and sanctoral cycles. As the liturgical year runs its course, it evokes in us tender and thankful remembrance of the Redemption, the trials and triumphs of the Mystical Body, as well as the every-day gifts of God's goodness, the labors and fruits of the earth, which Claudel speaks of so tenderly in *The Tidings Brought to Mary*.

The principal theme of the collection of poems that make up *Feuilles de Saints* is perhaps best stated in another one of Claudel's works, *Conversations*:

The whole world has been given into our hands; is there not something to be made of it, not only for our own personal utility but for God's glory? . . . We can take our distance. We can consider the earth without being of it. We can join together all the scattered words of the psalm of praise and thanksgiving that make up Creation. . . .

A final word is in order concerning the obscurity attributed to Claudel. After analyzing many of the defects of which Claudel has been accused such as strange syntax, disorderly composition, disconnected sentences, and other deficiencies, Chaigne concludes in his *Vies et oeuvres d'écrivains* as follows: "I do not see, given his exceptional temperament, what other technique could have taken the place of the technique he uses. What is incontestable is that the proportion of clearness in his work grows ever greater." On the same point another critic, Gonzague Truc, has this to say: "The obscurity so often complained of comes from the reader's lack of attention rather than from any confusion in the thought—rich in content and sometimes rather iridescent, but clear." The reader who is inclined to accuse Claudel of obscurantist tendencies would do well to take this latter statement to heart.

In 1947, Mauriac, speaking in the Academy, thus concluded his reply to Claudel: "You have at last the assurance that your work, long after you are gone, will continue to remind young men who have lost the light and seeking it of their royal origin and the love they

were created for." In helping us to realize and penetrate Claudel's deeply spiritual message Professor Ryan has performed an immeasurable service. We cannot but be grateful.

J.F.C.

THE MYSTERY OF KONNERSREUTH. By Rev. Dr. Fr. Thomas, C.M.F.
Chicago, Ill., Claretianum, 1951. pp. 128. \$2.00.

Even in this atheistic and materialistic day, the name Konnersreuth still casts its arresting powers upon the thoughts, and possibly, upon the action of those men who hear of it. For today that name has become synonymous with the life and fortunes of a modest German maiden. Konnersreuth is the name of a quiet little village in southern Germany; Theresa Neumann is that modest maiden who has given her home its captivating renown.

Now in its ninth edition, *The Mystery of Konnersreuth* continues to tell all the facts and circumstances concerning the naturally unfathomable happenings to this patient Theresa. The book is the author's attempt to place before the eyes of all men the objective reality of these mystical occurrences, the physical and psychological makeup of the woman, together with Theresa's background and environment, so that each may judge for himself the genuineness of Theresa's stigmatization. It must be admitted however, that the validity of some of the author's sources for supporting testimony may be challenged through the lack of proper documentation. The present edition brings forth the latest aspect of Theresa's vocation as a stigmatist. For example, a few days after our troops entered Theresa's bomb ravaged village, the Stigmatic claimed to have had a vision of the Saint Theresa of the Child Jesus. Favored with the stigma of the Holy Wounds, Theresa was told that her mission was not ended. She must be a signpost of the supernatural upon the road life, a guiding light for a groping, disbelieving world. "You must be a living and providential witness to the supernatural realities."

Theresa Neumann has recently been the subject of much controversy in the literary world. Since the Church has not yet passed her final judgment upon the events at Konnersreuth, it is not befitting that any private individual take it upon himself to do so. However, the author in bringing his message from Konnersreuth stirs within us the will to realize the necessity of mortification and prayer regardless of the objective reality of the happenings at Konnersreuth.

E.G.F.

INDEX OF MEDIAEVAL STUDIES PUBLISHED IN FESTSCHRIFTEN, 1865-1946. With Special Reference to Romanic Material. Compiled by Harry F. Williams. Berkeley and Los Angeles, University of California Press, 1951. pp. x, 165. \$4.00.

This scholarly bibliography by Harry F. Williams, Assistant Professor of French at the University of California, makes accessible to all interested in the Middle Ages some 5000 items from about 500 volumes. "The term *Festschrift* is here used to include works known in different languages as anniversary or homage volumes (Miscellanea, Raccolta, Studi, Per Nozze, Homenaje, Ehrengabe, Festgabe, Melanges, Essays) in honor of a scholar, an occasion or an institution. Its fundamental purpose is the listing of all material found in *Festschrift* volumes dealing with art, customs, language, literature and science of Western Europe from about the fifth century to the first years of the sixteenth."

There are twelve main divisions of the work: Catalan, Celtic, English, French, German, Italian, Portuguese, Provencal, Roumanian, Scandinavian, Spanish, and Western European in general. The main divisions are subdivided under the following heading: art, games and music, books and manuscripts, culture and history, language, literature, philosophy, medicine, law, religion, and the church. "Under each subheading, the material has been listed alphabetically under the name of the author." Indices include: (1) reviews of the *Festschriften*; (2) authors; (3) subject matter. This reviewer found several items that might be added to the index of subject matter, e.g., Inquisition (No. 2021, 3122); Durandus de St. Pourcain (No. 1972); Kilwardby (No. 5147); Mendicant Friars (No. 788), with the addition of a cross reference to Dominicans, Franciscans, Vincent de Beauvais (No. 1793).

"No attempt has been made to evaluate any article, much less set up a criterion of value for its inclusion or exclusion from this compilation. . . . All those which might possibly be of some interest to a mediaeval scholar especially have been included, with the main interest on Romanic material." Scholars interested in *Dominicana* will find many Dominicans listed in the bibliography. Thomists will find some 50 references to St. Thomas Aquinas. The work will be welcomed by mediaevalists who will no longer have to search through many volumes for a particular article, read previously in a *Festschrift*. It is a "must" volume for all research libraries.

R.A.

DE INDULGENTIIS. TRACTATUS QUOAD EARUM NATURAM ET USUM. By Seraphinus de Angelis. 2nd Edition. Liberia Editrice Vaticana, Vatican City, 1950. pp. xxxii, 581, with appendices and indices.

This major work on Indulgences has already achieved the status of a classic. It will be the standard reference work for a long time to come. Father de Angelis has shown broad erudition as well as a precise and accurate interpretation of the Church's legislation. This is more than a commentary on the juridical and practical aspects of Indulgences. The first half of the book contains a complete treatise on the origin, nature and authenticity of these precious favors of Holy Mother Church. The importance and dignity of such a treatise becomes more apparent when one remembers the rôle Indulgences have played in the history of Christendom. Lastly, every type of Indulgence is listed and explained, conditions for gaining it described, and a vast number of pertinent questions are answered. There is no more thorough or penetrating study on Indulgences available, and for this Father de Angelis is to be thanked and congratulated. J.P.R.

THEOLOGICA BIBLICA. Vol. III. De Incarnatione. Auctore P. F. Cepens, O.P., S.T.M. Roma, Marietti, 1950. pp. 241, with notes and indices. approx. \$2.00.

The "complete theologian" explains the truths of revelation in human modes, and all other truths in the light of that revelation—in order to God. In the course of exercising this function he makes use of various sources of varying weight or authority: Scripture, the Fathers, Doctors, Philosophers, the Councils of the Church, the Liturgy. Sometimes he uses these to support a conclusion; at other times, to argue to a new conclusion. This is the function of the complete theologian, the wise man.

The biblical theologian has a much more restricted view. Exercising the function of a theologian under the sapiential aspect, he will examine the texts of Sacred Scripture which are alleged by the scientific theologians in support of their propositions. His purpose is to determine whether the use of particular texts is valid in each individual case. Sometimes, to our surprise, we find that a text of Scripture really does not say what theologians have inferred. For instance, we cannot say that the text, "In My Father's house there are many mansions" (*John* 14, 2) proves that there are degrees of blessedness in heaven. The context is against such an interpretation, and so we must look elsewhere for proof of this conclusion. Of course, there is almost

always some element of probability remaining, for the very nature of the matter makes certitude difficult (unless there is a definition of the Church). Fr. Ceuppens, as a rule, bases his conclusions on 1) contemporaneous thought of the particular Sacred Book, 2) tradition, as found in the authors of greatest authority, and 3) context. This latter is most important of all.

In this new series of Biblical Theology, Fr. Ceuppens follows the order of the *Summa*. His tract on the Trinity was the only exception to this rule, for due to the peculiarly speculative nature of St. Thomas' tract there are many questions which have no direct relation with Scripture. Here, in the tract on the Incarnation, Fr. Ceuppens concerns himself with the matter treated in the first twenty-six questions of the *Tertia Pars*. It is enough to say that, as in all his other works, his treatment is excellent. He does not force a text beyond what is reasonable, nor is he afraid to admit doubt or even ignorance in certain places. His style of Latin is smooth and easy, like that of his master, St. Thomas.

Who would use a work such as this? Theologians, certainly, both professors and students. But this should prove useful also for preaching, for many texts are explained in full. For instance, the eschatological discourse, which is read on the first and last Sunday of the church year, receives over eight pages of explanation in this work.

The work contains four indices. Perhaps in the next edition the analytical index will be expanded to include the various scriptural texts explained; this would increase its usefulness as a reference work.

M.J.D.

BEATI JORDANI DE SAXONIA EPISTULAE. Edidit Angelus Walz, O.P.
Roma, Istituto Storico Domenicano, Santa Sabina, 1951. pp.
xv, 78.

The letters of Blessed Jordan of Saxony form the twenty-third and most recent volume of the *Historical Monuments of the Order of Friars Preachers*. Edited by the renowned Fr. Angelus Walz, it presents itself as the work of a master historian. The documentation is, as far as can be judged, quite complete. The volume, a splendid critical edition, includes three distinct sets of footnotes for each page. The first indicates Spiritual references; the second gives variant readings; the third contains explanatory notes. The footnotes themselves are excellent. However, it would seem that their method of indication could be improved since no indication is given in the text itself that a notation has been added. Each note refers only to the line

where the word or group of words in question occurs. The difficulty obviously arises from the fact that there are three separate groups of notations. However, the deficiency if any is slight and probably reducible to a matter of personal preference. The book also contains three indices. The first of these contains the first few words of each letter; the second a list of persons referred to; the third an index of places mentioned. Aside from a few typographical omissions in unimportant places (e.g., the omission of numerals from a few pages) the format of the volume is excellent.

As to the doctrinal content of the letters, Fr. Walz points out that they are esteemed not only as fonts for things Dominican, but also as valuable sources of information concerning ecclesiastical and spiritual matters and the conditions of his times.

As the immediate successor of St. Dominic, Blessed Jordan certainly was imbued with and animated by truly Dominican spirituality. For this reason these letters should prove quite helpful to those in the Order who find themselves separated by circumstances from the salutary companionship of their Brothers and Sisters. Whatever their circumstances, few readers will fail to derive some benefit from these letters.

R.M.G.

BOOKS RECEIVED

From CLARETIANUM

ST. ANTHONY M. CLARET. By Rev. Fr. Thomas, C.M.F., Ph.D. Chicago, Ill. 1951, pp. 105, 10 pictures. \$1.00.

From NEWMAN PRESS

WORLD WITHOUT END. By a Carmelite Nun. Westminster, Md. 1951, pp. 196. \$2.25.

LIVING THE MASS. By R. Desplanques, S.J. Westminster, Md. 1951 pp. 180. \$2.75.

From ST. ANTHONY GUILD PRESS

WHOM MY SOUL LOVETH. By Benedict Ballou, O.F.M. Paterson, N. J. 1950. pp. xi, 304. \$2.00.

PAMPHLETS RECEIVED

From OUR SUNDAY VISITOR PRESS, Huntington, Ind.

OURS IS A MAN'S WORLD. By Rev William E. McManus. 1950. pp. 24. \$0.10.
LOVE FOR KEEPS. By John A. O'Brien, Ph.D. 1951. pp. 20. \$0.10.

From THE NATIONAL COUNCIL OF CATHOLIC MEN, Wash., D. C.

THE WOMAN. By Rt. Rev. Msgr. Fulton J. Sheen. 1951. pp. 80. \$0.60.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. J. B. McGroarty, O.P., and to the Rev. J. M. Killian, O.P., on the death of their mothers; and to the Rev. B. C. Werner, O.P., and the Rev. H. A. Burke, O.P., on the death of their brothers.

VESTITION On June 17, the Very Rev. W. M. Conlon, O.P., Prior, clothed Bro. Alan Flood with the habit of the Laybrother at the Dominican House of Studies, Washington, D. C.

PROFESSION At the Dominican Villa, Sea Bright, N. J. on August 5, the Very Rev. E. G. Fitzgerald, O.P., S.T.M., received the Solemn Profession of the following students: Brothers Albert Farrell, Hugh Mulhern, Aloysius Driscoll, William Cronin, Lawrence Keitz, Thaddeus Murphy, Henry O'Brien, Clement Burns, Joachim Curran and Daniel Nelan.

On August 5, at the Dominican House of Studies, Washington, D. C., the Very Rev. W. M. Conlon, O.P., received the first simple profession of the following Laybrothers: Bro. Ignatius Hanson, O.P., and Bro. Charles Provenzale, O.P.

On August 11, at St. Stephen's Priory, Dover, Mass., the following novices made Simple Profession: Brothers Peter Geissele, Paul Geary, Leo Slanina, Xavier Cooper, Henry Egan, Denis Haylon, Richard Reardon, Jude DeVol, Daniel Cassidy, Casimir Gedrys, John Vianney May, Hilary Intine, Mark Daley, Francis Fontanez (Province of the Netherlands), Andrew Newman, Kevin Hughes, James Leonard, John Dominic Logan, Angelus Murphy, Berchmans Witham, Gregory Doherty, Patrick Ennis, Alan O'Hallaran, Albert O'Leary, Frederick McKenna, Aloysius Butler, Fabian Sheehy, Anthony Vanderhaar and Clement Boulet.

ELECTIONS The Very Rev. M. P. Hyland, O.P., has been elected Prior of St. Louis Bertrand Priory, Louisville, Ky. The Very Rev. C. A. Muselman, O.P., has been elected Prior of St. Rose Priory, Springfield, Ky.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. William B. Mahoney, O.P., on the death of his mother.

VESTITION Bro. George Summy received the Laybrother habit from the Very Rev. John E. Marr, O.P., Prior of the Dominican House of Studies, River Forest, on July 16th.

PROFESSION Bro. Gregory Gavin, Laybrother postulant, made simple profession of vows to the Very Rev. Vincent R. Hughes, O.P., Prior of St. Peter Martyr Priory, Winona, on July 24th. On June 25th, Bros. Aquinas Connolly, Albert Moraszewski, Peter Dunne, Ambrose Windbacher, Au-

gustine Bordenkircher, Damian Fandal, and Ferrer Pieper made Solemn Profession of vows to the Very Rev. John E. Marr, O.P., at River Forest. Bros. Francis Kelly and Thaddeus Coverdale made their Solemn Profession at the Dominican College Camp, Ingallston, Michigan, to Rev. J. B. Walker, O.P., on July 8th. Bro. Matthias Simlik made Solemn Profession to Rev. J. B. Walker, O.P., on July 17th. Bros. Christopher Kiesling and Leonard Wakefield made Solemn Profession at Ingallston, Michigan, on August 5th.

HOLY NAME PROVINCE

NECROLOGY The Rev. Lawrence Jagoe, O.P., died in St. Joseph's Hospital on June 18, at the age of 75. Fr. Jagoe was a native of California where, except for a brief period in Portland, Oregon, he spent his entire apostolate. His long and selfless activity as priest and citizen has merited for him a recognized and honored place in the history of his native state. The Solemn funeral Mass was celebrated by the Very Rev. Benedict M. Blank, O.P., Provincial; the Rev. Gregory Anderson, O.P., was deacon, and the Rev. Bertrand Moore, O.P., subdeacon. The Rev. Denis Kane, O.P., preached the sermon. Interment was in the Dominican cemetery, Benicia.

ORDINATIONS On June 16 the Rev. Antoninus Distefano, O.P., and the Rev. Stephen Jenner, O.P., were ordained to the priesthood by the Most Rev. John J. Mitty, Archbishop of San Francisco, in St. Mary's Cathedral.

ASSIGNMENT On June 29 the Rev. Charles R. Hess, O.P., arrived home after a year's sojourn in Rome where he attended the School for Masters of Novices and Students at the Convent of Santa Sabina. Fr. Hess is presently stationed at St. Mary Magdalen's Church, Berkeley, California.

FOREIGN CHRONICLE

ROME The Very Rev. Pellegrino de la Fuente, O.P., has been named Titular Bishop of Milasa and Ordinary of the Prelature *nullius* of Batanes and Babuyan in the Philippine Islands.

NAPLES By a decree dated April 21, the Master General has erected a General Studium in the Convent of the Madonna dell'Arco.

PHILIPPINE ISLANDS The Very Rev. Sylvester Sanchez, O.P., has been elected Provincial of the Province of the Most Holy Rosary.

SISTERS' CHRONICLE

Dominican Nuns of the Perpetual Rosary, American Foundation, Rome, Italy

On July 9, the Rev. Matteo Quijada of El Salvador, Central America, student of the Angelicum and resident of the International Dominican Convent, celebrated his first solemn Mass in the Monastery Church, assisted by the Very Rev. Hilary Albers, O.P., Rector of the Convento, and by American student priests in Rome. The Barnabite Student choir sang the Mass. Among those present were His Excellency,

the Ambassador of El Salvador and his wife, and members of the Embassy staff.

Recent visitors to the Monastery included: Most Rev. Paul A. Skehan, O.P., Procurator General; Rt. Rev. Monsignor McKenna of Philadelphia; Very Rev. Father McArdle, O.P., Prior of San Clemente; Very Rev. Joachim Bauer, O.P., College of St. Mary of the Springs, Columbus, Ohio; Fathers McDonald, Ryan, and Coyne of Trinidad; Rev. Joseph M. O'Leary, C.P.; Rev. Mother Anselia, O.P., Prioress General of the Dominican Sisters of Rhodesia, accompanied by Sister M. Amata, O.P., General Secretary.

Very Rev. A. Tindal-Atkinson, O.P., English Socius of the Master General, is preacher of conferences to the Community.

The Most Rev. Bishop-Elect P. Pellegrino de la Fuente, O.P., Spiritual Father of the Community, came for his farewell visit before leaving for the Philippine Islands.

Immaculate Conception Convent, Great Bend, Kansas

On May 6, the 20th Annual Convention of the Wichita Diocesan Sodality Union was held on the Immaculate Conception Convent grounds. The day's program opened with a dialogue Mass offered by His Excellency, the Most Rev. Mark K. Carroll, S.T.D., who also delivered the sermon for the occasion. The discussions of the day were under the leadership of the Rev. Daniel Lord, S.J. The Sodality Union paid special tribute to the Rev. E. J. Weisenberg, S.J., founder of the Union, on his twenty-five years spent in the priesthood.

The new St. Joseph Memorial Hospital, Larned, Kansas, under the Administration of Sister M. Magdalene, O.P., was opened to the public after the dedication services by His Excellency, the Most Rev. Mark K. Carroll, S.T.D., on April 22.

The Rev. Wm. Burke, O.P., Dubuque, Iowa, conducted the annual spring retreat, June 2-11 at the Motherhouse. At the close of the spiritual exercises, June 11, the ceremonies of reception and profession took place. Seven candidates were invested with the holy habit; five novices pronounced first vows and three solemn vows. On the same day, Sister M. Teresa, Sister M. Monica, Sister M. Baptista and Sister M. Martha celebrated the Silver Jubilee of their religious profession.

The annual August retreat was preached by the Rev. L. J. Lyons, O.P., from the 6th through the 15th.

Sister M. Loyola Huslig, O.P., died July 24th, in the 26th year of her religious profession.

Convent of Our Lady of Prouille, Elkins Park, Pa.

On May 20th several hundred persons witnessed a stirring outdoor drama, "Our Lady of Guadalupe," and a picturesque coronation ceremony. There then followed a candlelight procession into the main chapel for a sermon by Rev. Gilbert Hartke, O.P., and Solemn Benediction.

Summer Theology courses at Providence College were attended by Rev. Sr. M. James, Sr. Anne Vincentia, Sr. Gertrude Marie, Sr. M. Eucharistia, and Sr. Joseph Marie. Sister M. Conridine and Sr. M. Grace were among those present for the summer semester at Pius X School of Liturgical Music, while Sr. M. Immaculata and Sr. Rose Mary were studying at St. Rose's College. Sister M. Consilii and Sr. M. Daniel took the Liturgical Arts course at Boston College.

The triduum in preparation for the feast of Holy Father Dominic was conducted at Prouille by Rev. Alphonse Healy, O.C.D. August 4 saw reception and

profession ceremonies at which Msgr. Bernard McKenna presided. Msgr. William Kelly of Washington, D. C., was celebrant of the Solemn Mass which preceded the reception of the holy habit.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On May 30, Sister Mary of the Annunciation celebrated the Golden Jubilee of her profession. The Rev. Peter Nuttall, O.P., was celebrant of the Solemn High Mass assisted by the Rev. P. McKenna, O.P., and the Rev. William Kopfman, O.P., all of St. Vincent Ferrer's Priory, New York. The Rev. Jude Mead, C.P., of St. Michael's Monastery, Union City, preached the sermon. Present in the sanctuary were Rev. George Sherry, O.S.B., Rev. Ronald Murray, C.P. and Rev. Carl Kullman, O.Cist.

Sister Mary Louise of the Immaculate Heart made perpetual vows on June 17th. The Rev. Peter Nuttall, O.P., presided, and the Rev. Jude Mead, C.P., preached the sermon. In the sanctuary were Bro. Xavier, O.F.M., and Bro. Cosmas, O.F.M.

On the Feast of our Holy Father St. Dominic, a Solemn Mass was celebrated by the Rev. Ronald Murray, C.P., with two Passionist student priests as assistants, all of St. Michael's Monastery, Union City.

Our Lady of the Rosary of Fatima, Milwaukee, Wisc.

His Excellency, Very Rev. Francis B. Cialeo, O.P., Bishop of Multan, Pakistan, visited the convent on Feb. 7 and gave a talk on the needs and works of the missionaries and mission countries.

Rev. Fens, O.P., missionary in Sweden, gave a historical sketch of the Catholic Church and the Dominican Order in Sweden.

Rev. Paul Philippe, O.P., President of the Institute of Spirituality in Rome, stayed at the Convent during his ten days in Milwaukee, where he lectured on Prayer and Union with God at the Symposium held at St. Benedict the Moor Mission. He gave three conferences to the sisters of the community, one on Mary, the Mother of Nuns, two on Dominican Prayer.

The Feast of St. Dominic was observed by a Solemn Mass in the Convent Chapel. Rev. Pius Pulvermacher, O.F.M.Cap., was celebrant and preached the sermon. He was assisted by Rev. Leonard Koehring, Convent Chaplain, and Rev. A. M. Klink of the Society of the Propagation of the Faith.

A large crowd attended the Solemn Field Mass at the National Shrine Altar on the Feast of the Immaculate Heart of Mary, Aug. 22.

Sacred Heart Convent, Houston, Texas

Sisters M. Baptista and Gerard attended the Summer Workshop Conference on Teachers' Certification held in Dallas, July 23-28.

Sisters M. Hilary, Rachel, Innocentia and Theodore attended the Theological Institute held at St. Mary's Dominican College in New Orleans.

The June retreat was given by Rev. Joseph I. Reardon, O.P.; the August one by Wm. R. Barron, O.P. On Aug. 15 and 16 Sister Annette and Sister M. Gilbert made their final profession; Sister M. Julia made first vows and Sister Elizabeth Bustamente received the habit of the Dominican Order.

Dominican Sisters of the Sick Poor

May 27 found practically all the Sisters from the Motherhouse at our Novitiate House, Queen of the Rosary-on-the-Hudson, where they participated in the Corpus

Christi celebration, which included the procession of the Blessed Sacrament and Triple Solemn Benediction.

On June 14 Sister Mary Colette pronounced her final vows. The Very Rev. P. L. Thornton, O.P., Chaplain to the Community, presided at the ceremony.

Sister Mary Clement and Sister Mary Peter observed the twenty-fifth anniversary of their profession on June 17.

St. Mary of the Springs, Columbus, Ohio

His Excellency, Bishop Michael J. Ready presided at the Commencement of the College of St. Mary of the Springs on June 10. Vincent Edward Smith, editor of the *New Scholasticism* and professor of philosophy at the University of Notre Dame, was the Commencement speaker.

Father Joachim M. Bauer, O.P., chaplain of the College, left on June 11 for an extended visit to Europe, particularly Ireland and Scotland.

Sisters of the congregation are attending graduate classes during the summer at the following universities in this country: Catholic University, Fordham, Notre Dame, St. Louis, Marquette, and Ohio State. Two are studying in Havana, Cuba, and two are doing research work in Europe.

Bishop Michael J. Ready presided at the ceremony of reception to the Dominican habit held in the convent chapel on July 8, and at the ceremony of religious profession on July 9. Eighteen postulants received the habit, sixteen novices made first profession and twenty Sisters pronounced final vows.

Sisters Louis Bertrand and M. Estelle attended the Writers' Conference held at Notre Dame University June 25-30.

Father Clifford L. Davis, O.P., and Father John Thaddeus Carrigan, O.P., conducted the community retreat at the Motherhouse from June 29 to July 8.

Eighteen Sisters of the congregation celebrated the silver jubilee of their religious profession on July 10.

Fathers Hugh Halton, O.P., Matthew M. Hanley, O.P., and Charles Sadlier, O.P., three former professors of the College, visited here recently.

The congregation recently lost by death four of its oldest Sisters. Sister Thomasine Baumeister died on May 10; Sister Stanislaus Kuster on May 12; Sister Anselma Basler on June 6; and Sister Marita Sullivan on June 15.

Our Lady of the Elms, Akron, Ohio

The Fifth General Chapter of the Sisters of St. Dominic of Akron, Ohio was held at the Motherhouse, Our Lady of the Elms, May 3-4. Elections were as follows: Mother General, Mother M. Rosalia, O.P.; Vicaress and First Councillor, Sister M. Edith, O.P.; Second Councillor, Sister M. Martha, O.P.; Third Councillor and Secretary General, Sister M. Alberta, O.P.; Fourth Councillor, Sister M. Jeanette, O.P.; Bursar General, Sister M. Clarice, O.P.

One hundred and two Sisters made their annual retreat June 10-16 at the Motherhouse under the direction of Rev. George Friel, O.P.

Renewal of first profession was made on June 20 by Sisters M. Dolora, Jerome, Rosemarie, Francine, Christopher, Ruth, Leonard, Dismas, Stephen, Mary, and Martin.

A course of theological lectures was conducted by Rev. B. U. Fay, O.P., for the Sisters attending the six-weeks summer session at Our Lady of the Elms.

Congregation of St. Catherine of Siena, Racine, Wisc.

Recent deaths in the community were Sister M. Desales Hillmantel, O.P., Sister M. Bernadine Naber, O.P., and Sister M. Marcelline Palzkill, O.P.

The Rev. Donald G. Sherry, O.P., conducted the first of the summer retreats at the Motherhouse June 14-22.

On July 26 St. Catherine's was honored to have as guest the Rev. Paul Philippe, O.P., who is in this country from the Collegio Angelico in Rome. Father Philippe gave an exhortation to the Sisters on mental prayer.

Dominican College sponsored a series of lectures on Christian Social Principles by the Rev. J. J. Holleran, prominent lecturer from Milwaukee, Wisc. during the summer school session.

A three-day workshop on Supernatural Orientation was conducted at Dominican College July 27-29 by the Rev. Joseph Buckley, S.M., vice-rector of Notre Dame Seminary, New Orleans.

Congregation of St. Mary, New Orleans

On June 13 Rt. Rev. Msgr. Lucient Caillouet, pastor of Our Lady of Lourdes Church, New Orleans, La., presided at the ceremony of reception at which the following postulants received the holy habit of St. Dominic: Margaret Neveux, New Orleans, La. (Sr. M. Hilary), Patricia Mire, New Orleans, La. (Sr. M. Michel), Marlene Berthelot, Rewerve, La. (Sr. M. Theodore), Jacquelin Waguespack, Vacherie, La. (Sr. M. Bonaventure), Nina Erickson, New Orleans, La., (Sr. M. John Bosco), Joan Comstock, New Orleans, La., (Sr. M. Goretti), Frances Cazale, New Orleans, La., (Sr. M. Cosmas), Marjorie Millet, New Orleans, La., (Sr. M. Antoinette), Shirley Girshefski, New Orleans, La., (Sr. M. Jeanne).

On June 15 Very Rev. Benjamin A. Arend, O.P., V.F., Pastor of Holy Ghost Church, Hammond, La., presided at the profession ceremonies at which Sister Mary David Stier, of Algiers, La., pronounced temporary vows and Sister Mary Pius Puleo of New Orleans made final profession. Both the reception and profession ceremonies took place in the house of the Novitiate, Rosaryville, La.

On June 14 in the Chapel of St. Mary's Convent, New Orleans, High Mass was offered by Rev. E. A. Vitie, O.P., Chaplain, with Very Rev. C. C. Johnston, O.P., Prior of St. Anthony's, New Orleans, Deacon, and Rev. M. Hopkins, O.P., Dominican House of Studies, Subdeacon, for Sister M. Rita, Sr. M. Charles, Sr. M. Liguori, Sr. Mary Alexaidia, Sr. M. Paul, and Sr. M. Reginald, on the occasion of their silver jubilee of profession.

On June 24 seven postulants entered the Novitiate at Rosaryville, La., six of whom were from the Dominican Juniorate.

The Theological Institute conducted by Rev. E. A. Vitie, O.P., chaplain of St. Mary's Dominican College, assisted by Rev. B. A. Ashley, O.P., Rev. J. Hagen, O.P., and Rev. M. Hopkins, O.P., was attended by Dominicans as well as Sisters of many other congregations both in and out of the state.

June 4-13 Rev. J. S. McHatton, O.P., of St. Anthony's Priory, New Orleans, conducted the Sisters' retreat at Rosaryville.

July 26-August 4 Rev. Wm. R. Barron, O.P., Provincial Director of the Rosary Apostolate, conducted the Sisters' retreat at St. Mary's in New Orleans.

Aug. 24-26 Rev. M. Balsom, O.P., of Campiti, La. conducted the lay retreat in Rosaryville.

Rev. L. V. Nadeau, O.P., of Fenwick High, Oak Park, Illinois, conducted

classes in Theology and Sacred Scripture in the House of the Novitiate, Rosaryville, La. this summer.

Congregation of the Most Holy Rosary, Sinsinawa, Wisc.

Recent deaths included those of Sisters Mary Marina McCarthy, Rosella Marie Beaulieu, Bonaventura Bergen, Appolonia Morgan, Faber Drumm, Walburga Lyons, Canice Brennan, Augusta Theriault, Florentinus Judge and Lumena Gill.

Early this year the North Central Association of Colleges and Secondary Schools conducted a complete survey of Rosary College and on March 29 approved it as a higher institution empowered to give the M.A. degree.

Mary Kay Perkins, Rosary College junior, was chosen as one of six U.S. students to attend a student government seminar in Germany during August.

Two 1950 graduates of Rosary College now studying at Pius XII Institute, Florence, were awarded summer session scholarships to the Fountainbeau School of Music for study under Mlle. Nadia Boulanger, Director of the School.

Sister Mary John Berchmans of the Spanish department, Rosary College, was awarded a ten-month grant for research by the government of Brazil through the Institute of International Education. She is spending it at the Biblioteca Nacina in Rio de Janeiro, preparing a study on the life and works of Joaquim Maria Machado de Assis, founder of the Brazil Academy of Letters.

The Reverend John J. Angers, O.P., River Forest, conducted two courses on the *Summa* during the summer session at St. Clara Convent. On August 8 a four-day Workshop for our teachers of English opened. Seventy-one Sisters participated.

The Very Reverend Edmund A. Baxter, O.P., Chicago, preached the summer retreat at St. Dominic Villa, Dubuque, convalescent and retiring home of the community. High Mass celebrated on August 4 by the Reverend Joseph B. Malvey, O.P., was a Mass of thanksgiving for the eighteen golden jubilarians and thirty-five silver jubilarians of the year.

The summer retreat at the Motherhouse was preached by the Reverend P. M. J. Clancy, O.P., River Forest. At its close on the feast of St. Dominic the reception of forty-one postulants followed a solemn Mass sung by the Reverend V. F. Kienberger, O.P., assisted by the Reverend P. M. J. Clancy, deacon, and the Reverend R. W. Mulvey, O.P., sub-deacon. The Very Reverend J. B. Connolly, O.P., was master of ceremonies. The Most Reverend William P. O'Connor, Bishop of Madison, conducted the reception ceremony, investing each new novice with the scapular. In this he was assisted by Father Connolly and Father Clancy. Bishop O'Connor preached, emphasizing need of the spirit of detachment, prayer, study and sacrifice in the spirit of St. Dominic and following the example of Father Samuel Mazzuchelli, O.P., Founder, who brought that spirit to his missionary and founding labors in the Northwest.

Simple and final profession rites were conducted on August 5 for forty-one novices and thirty-six professed novices. The Very Reverend Edward L. Hughes, O.P., Provincial, preached.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Mother Mary Joseph, Mother-Foundress of the Maryknoll Sisters, and Sister Mary Marcelline, who was released after four months in a Communist prison in China, addressed the National Directorate of the Catholic Daughters of America in Atlantic City, July 16, 1951.

Sixteen Maryknoll Sisters are yet behind the "Bamboo Curtain" of Red China.

Others have been deported to Hong Kong. Those who arrived in Hong Kong recently were: Sister Rita Marie (Regan) of Fairhaven, Mass.; Sister Mary Julia (Hannigan) of Brooklyn, N. Y.; Sister George Marie (McGowan) of Elizabeth, N. J.; Sister Mary Colombiere (Bradley) of Brooklyn, N. Y.; Sister Candida Marie (Basto) of Hong Kong; Sister Monica Marie (Boyle) of Minersville, Pa.; Sister Moira (Reiehl) of North Bergen, N. J.; Sister John Karen (Riggins) of San Francisco, Calif.; Sister Maria Petra (Cazale) of New Orleans, La.; Sister Regina Marie (Martin) of St. Louis, Mo.; and Sister Doretta (Leonard) of Long Island City, N. Y.

The 1951 Departure Group of 39 Maryknoll Sisters was announced June 1. The group received mission crucifixes at a Departure Ceremony at the Maryknoll Motherhouse, Maryknoll, N. Y. on July 8.

At the same time announcement was made of new houses. Among them is a new school in Lima, Peru, which marks the first convent of the Maryknoll Sisters in Peru. It will be the only parochial school in Lima, although there are other academies and private schools there.

Another new house will be opened in St. Louis, Mo., where the Maryknoll Sisters will staff St. Ann's School in a negro district of the city.

Approximately 2000 relatives and friends attended the outdoor Departure ceremony, and heard Archbishop Richard J. Cushing of Boston deliver the principal address. Bishop Joseph Donahue, Auxiliary Bishop of New York, represented His Eminence, Cardinal Spellman. Bishop Raymond A. Lane, Superior General of the Maryknoll Fathers, presided.

Congregation of St. Thomas Aquinas, Takoma, Wash.

Mother M. Josephine, a Diamond Jubilarian, celebrated her Jubilee at Aquinas Convent on June 5, 1951, in the company of many of her Sisters in religion. A High Mass sung by the novices from Mount St. Dominic's Novitiate opened the celebration. A banquet at which over seventy Sisters participated highlighted the material side of the celebration.

The first of the summer retreats for the Sisters returning from the missions opened at Aquinas Convent on the evening of June 20. It was conducted by Rev. Father Asturias, O.P., from Blessed Sacrament Priory in Seattle.

At the close of the retreat on June 29, the Eighth General Chapter of the Congregation opened at the Generalate House at Marymount. Rev. Mother Mary Edwaine was re-elected Prioress General.

The beautiful ceremonies of Reception and Profession took place in the Novitiate chapel at Mount St. Dominic's on July 2. Rt. Rev. Msgr. Joseph Dougherty gave the Holy Habit to Miss Joan Wales, Seattle, (Sister Mary Harold); and to Miss Rita Grogan, Auburn, Washington, (Sister Mary Margaret). Sister Mary Paschal of Minneapolis pronounced her temporary vows.

On this same day, the feast of the Visitation, the Community welcomed eleven postulants into the Order. Five came from Bakersfield, California; one from Yakima, Washington; one from Tacoma, Washington; four from St. Agnes Postulate at Crosshaven, County Cork, Ireland. The four Irish postulants had completed four months of their postulancy at St. Agnes before embarking for the United States. The postulate was officially opened and blessed on January 6, 1951.

Thirty religious vacation schools were conducted by the Dominican Sisters of Tacoma throughout the Seattle Diocese during the early part of the summer.

Many of the Sisters are attending colleges and universities in various parts of the United States this summer. The young Sisters of the Congregation are receiving

special courses at Tacoma Catholic College and Marymount in Education, Psychology and Health Education. Teachers from both Nazareth College, Nazareth, Michigan, and Tacoma Catholic College are on the faculty. Rev. Father Hugo Hoever, C.S.O., from Portland University is conducting the General Psychology course.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

On August 8 five postulants received the religious habit at the ceremony of Reception after a Solemn Mass celebrated by Reverend Erwin Schoenstein, O.F.M., assisted by Reverend Emmanuel Meussegang, O.F.M., and Reverend Paul Meyer. Representing the Archbishop was the Reverend Stanley Reilly.

The newly received were the Misses Elvira Rodriguez, Cecilia Schoenstein, Elizabeth Rubia, Charlotte Krikstanas, and Elizabeth Macpherson.

August 14 Reverend Mother M. Pius, Prioress General, returned from a trip to Rome and visitation of the two European houses of the Congregation at Altenhohenau, Bavaria, and Wallgau in the Bavarian Alps. Mother Pius also spent a few days at Regensburg, Ratisbon, the convent from which a group of four Sisters was sent to Brooklyn in 1855. From this foundation 12 Congregations sprang, one of which is the Congregation of the Queen of the Holy Rosary.

At a Solemn Mass in the Motherhouse Chapel, on Aug. 15, twenty-one Sisters were honored on the occasion of the jubilee of their profession—Diamond for Sister M. Imelda; Golden for Sister M. Pauline and Sister M. Hedwig; Silver for Sister M. Paz, Sister M. Fidelis, Sister M. Isabel, Sister Marianna, Sister M. Florentina, Sister M. Korbiniana, Sister M. Albana, Sister Mary Luke, Sister M. Rosarita, Sister M. Marguerite, Sister Anna Marie, Sister M. Guala, Sister Mary James, Sister M. Domitilla, Sister M. Gerarda, Sister M. Canisia, Sister M. Manessa, and Sister M. Philippa.

Representing His Excellency the Most Rev. Archbishop was the Right Reverend Monsignor Richard O'Donnell, who offered congratulations to the jubilarians and read the text of the papal benediction bestowed on each one.

On August 17-19 Reverend L. M. Osbourn, O.P., conducted the spiritual exercises for a young ladies' weekend retreat at the Motherhouse for senior high school students and young women of the Bay Area.

On August 30 the Ceremony of Final Profession followed a Solemn Mass celebrated by Reverend Theodore Williges, O.F.M., assisted by Reverend Thomas Reed, S.J., and Reverend Felix Miglioio, M.M. The Sisters participating were: Sister Mary Hilary, Sister M. Lucille, Sister Mary Stephen, Sister Mary Henry, and Sister Mary Paschal.

Holy Cross Congregation, Amityville, New York

Groups of Sisters attended the Summer School Sessions at St. John's University, Brooklyn; Fordham University; Pius X Institute of Music; New York University; The Catholic University, Ponce, Puerto Rico; Sacred Heart College, Santurce, Puerto Rico. A large group of Sisters also attended courses in the Community Summer College at Saint Joseph's, New York. At the close of the sessions, His Excellency, Most Reverend Stephen J. Donahue, D.D., Auxiliary Bishop of New York, presided and presented certificates to the Sisters.

During the vacation months Sisters of the Congregation supervised work in various camps, among them those of Saint Joseph's Sullivan Co., New York; St. Agnes Villa, Masten Lakes; Dominican Camp Staatsburg; St. Agnes, New Paltz,

Camp Wakhonda, Mount Marion; St. Joseph's Villa, Hackettstown; Camps Molloy and Immaculata, Mattituck, N. Y.

The summer retreats for the Sisters were conducted in Queen of the Rosary Motherhouse, Amityville, New York by Reverend T. F. Conlon, O.P., Reverend John J. Sullivan, O.P., Reverend H. H. McGinley, O.P., and Reverend Alfred Duffy, C. P. At Saint Joseph's, New York, the Sister Students' retreat was conducted by Reverend John T. Carrigan, O.P.

Reverend Eugene J. Crawford presided at the ceremonies of Reception, First Profession and Final Profession at the Motherhouse. Forty five postulants received the Dominican habit; thirty three novices were admitted to Profession; thirty three Junior Professed made their Final Vows. On August fifth, eighty four Junior Professed renewed their religious vows.

Marchesa Rossignani Pacelli, niece of His Holiness, Pope Pius XII visited Saint Joseph's. Monsignor George Kreidel of the Archdiocese of New York visited the College Zoology classes and described some of his experiences while studying the fauna of Iceland, Alaska, Australia and Africa. Monsignor Kreidel formerly taught zoology in the Archdiocesan Seminary at Dunwoodie, New York and also taught Zoology classes in Saint Joseph's during the first ten years of the Community Summer College.

Sister Mary Raymond, S.F.F., Superior of Queen of the Angels Hospital, Los Angeles, California accompanied by Sister Mary Roberta visited our hospitals recently.

Mother Superior and Mother Assistant from our Lady of Reparatrix Convent, New York City, visited Our Lady of Prouille Retreat House, Amityville, New York.

The Sisters of the Congregation staffed two new schools this September: Cure of Ars, Merrick, L. I. and Notre Dame, New Hyde Park. Both schools already have an enrollment of more than 600 children in the first five grades.

New convents for the Sisters were provided this summer by Sacred Heart Parish, East Glendale; St. Patrick, Huntington; St. Elizabeth, Woodhaven.

Recent visitors include: His Excellency, Most Reverend James McManus, C.S.S.R., J.C.D., Bishop of Ponce, Puerto Rico; Dom Robert McGann, O.C.S.O., Abbot of the Trappist Monastery of Our Lady of the Holy Ghost, Georgia, who gave a conference to the Sisters of St. Ignatius, Hicksville, on the Divine Presence of Our Lord in the Holy Eucharist; Right Reverend Henry M. Hald, Ph.D., Associate Superintendent of Catholic Schools, Diocese of Brooklyn; Reverend Mother M. Eveline, O.P. and Sister M. Felix, O.P., Grand Rapids, Michigan; Reverend Mother M. Pius, O.P. and Sister Maria, O.P., Mission San Jose, California; Soeur Saint Gabriel, Superior General of the Trinitarians and Soeur Marie Elizabeth, Marseille, France.

Since the last issue of *Dominicana*, Sisters Purissima, Thecla and Philippa departed this life. R.I.P.

St. Cecilia Congregation, Nashville, Tenn.

Sisters of the Congregation conducted vacation schools in Harriman, LaFollette, Murfreesboro and Copperhill, Tennessee during the summer months.

The annual retreats for the Sisters of the Congregation were conducted this year by the Rev. James M. Murphy, O.P., in June; and by the Rev. J. E. Finnin, O.P., in August.

Four Dominican Sisters of the Sacred Heart Convent, Houston, Texas, were guests of the St. Cecilia Sisters during the summer, while attending classes at George Peabody College for Teachers, Nashville.

Sister M. Elizabeth, O.P., head of the Art Department of St. Cecilia Academy,

was an instructor in the summer school sponsored by the Catholic Committee of the South, in Loyola University, New Orleans.

During the summer, Sisters of the Congregation studied at De Paul University, Chicago; Siena College, Memphis; Peabody College for Teachers, Nashville, and in the St. Cecilia Normal School.

On the feast of St. Dominic, the Most Rev. William L. Adrian, D.D., celebrated Mass in the convent chapel.

Sister Mary Xavier Nelson, O.P., celebrated the Golden Jubilee of her religious profession on August 4.

On August 15 Miss Marian Lenahan of Chicago, Illinois received the habit of St. Dominic. The Rev. J. E. Finnin, O.P., presided at the ceremony of investiture and preached. The Rev. P. J. Navin, assistant pastor of St. Ailbe Church, Chicago, was a special guest for the occasion.

Sister Raphael Cyr made first profession of vows on Aug. 15, and four Sisters made final profession: Sister M. Benedict Ryan, Sister M. Albert Eiseman, Sister Cyrilla Zarek, and Sister Dorothy Northern. The Rev. James E. Eiselein, chaplain of St. Cecilia Convent, presided at the ceremony of profession and preached the sermon.

Sister Thomas Aquinas Robinson, O.P., Sister Augusta Massa, O.P., and Sister Mary Edward Criste, O.P., received the Master of Arts degree from George Peabody College for Teachers at the convocation on August 17.

During the summer, extensive improvements have been made on the interior of the building of St. Cecilia Academy and Convent. The walls have been re-decorated and new equipment installed in the home economics room and in the school cafeteria.

Sacred Heart Convent, Springfield, Ill.

Rt. Rev. William O'Connor officiated at reception and profession ceremonies in the Convent chapel, admitting ten novices to first profession and giving the holy habit to ten postulants. Very Rev. Edward L. Hughes, O.P., Provincial, was present for the ceremonies.

The first summer retreat at the motherhouse was conducted by the Rev. G. H. Joubert, O.P.; the second by the Rev. Eugene Cuddy, O.P.

Rev. Raymond J. Nogar, O.P., taught theology to the novices and the junior professed at Sacred Heart Convent Summer School.

Sister Rita Rose, Superintendent of Rogers Memorial Hospital, opened by the community a few months ago at Rogers, Arkansas, has been elected Vice-president of the Arkansas Hospital Association.

Delegates to the Catholic Hospital Association held in Philadelphia in June were: Sister John Baptist, St. Joseph's Hospital, Wellington, Texas; Sister Helen Marie, St. Dominic's Hospital, Jackson, Mississippi; Sister Roseanne, Motherhouse Infirmary, Springfield; Sister Rita Rose, Memorial Hospital, Rogers, Arkansas.

A group of Sisters attended the Second Annual Educational Conference sponsored by the Newman Foundation at the University of Illinois on July 24, 25.

Sisters Agnes Clare, Mary Maurice, Maureen, Mary Mark, and Edna represented the community at the Vocation Institute at the University of Notre Dame.

In Washington, D. C., Sister Ida Marie and Sister Mary Pauletta attended the Summer School of the Confraternity of Christian Doctrine.

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